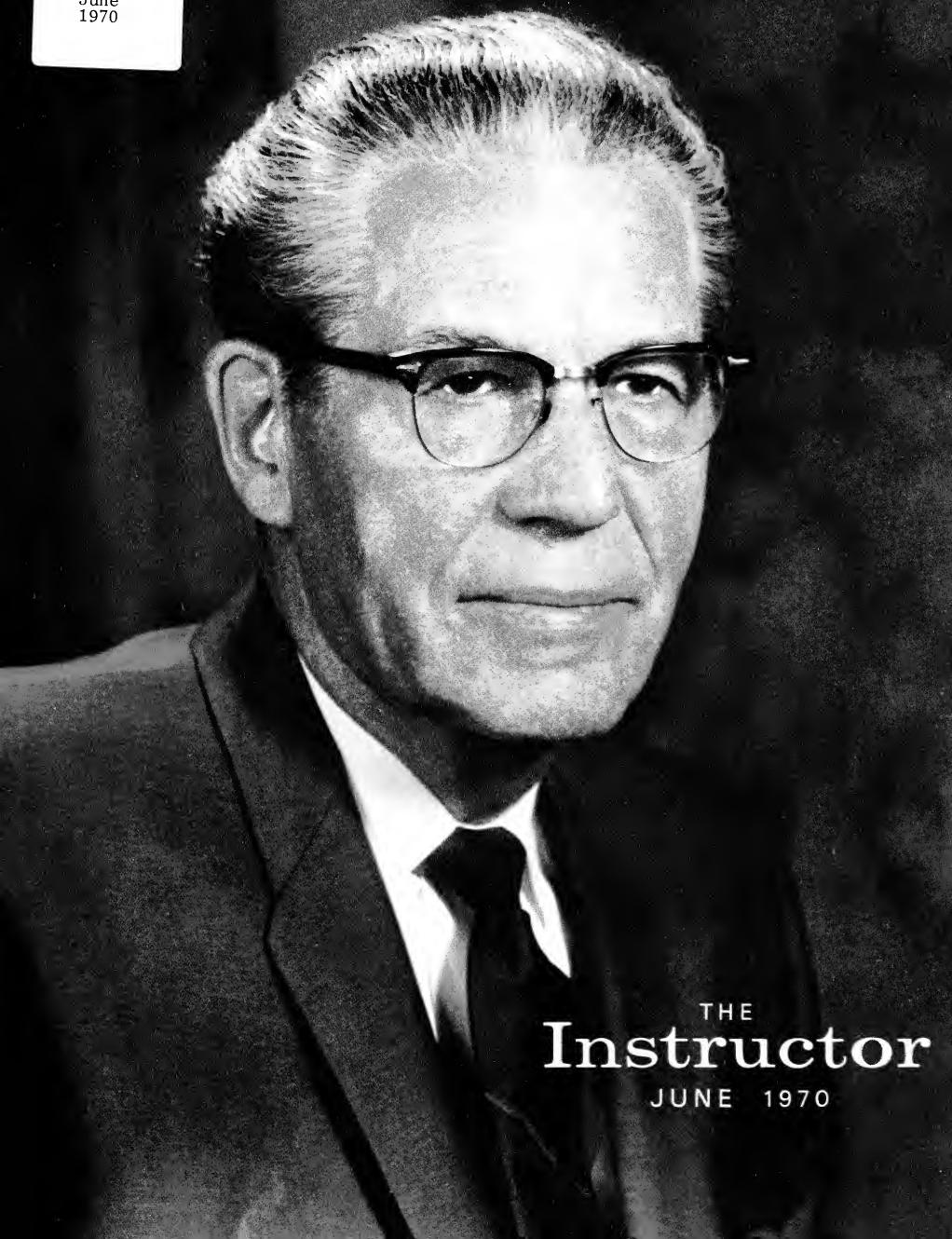


June
1970



THE
Instructor

JUNE 1970

LET US BE VALIANT

by President N. Eldon Tanner
of the First Presidency

From my earliest recollection I have tried to be guided by a favorite scripture which my father taught me as a boy, and since that time it seems that no sermon or Church writing of mine is complete without it:

. . . Seek ye first the kingdom of God, and his righteousness; and all these things [meaning the worldly things which are for our good] shall be added unto you. (Matthew 6:33.)

To me this is a contributing factor to success in any field, and I have always maintained that a person who follows this admonition will be happier and more successful than one who follows any other code of conduct. We must never forget that each of us has been permitted to come to this earth and enjoy a state of mortality in order that we might prepare ourselves for a state of immortality and eternal life with our Father in heaven.

Now, how do we accomplish this? First of all we must understand the gospel and the requirements for gaining this great blessing. To understand the gospel we must learn to know God and to obey his commandments, which he has given to us for this very purpose. We must accept his son Jesus Christ as the Savior of the world and as our Redeemer, and we must accept and live his teachings. He has told us that the first and great commandment is to love the Lord our God with all our hearts, and that the second is to love our neighbor as ourselves.

As the parable of the Good Samaritan informs us, all men are our neighbors. Therefore, if we love our fellowmen as ourselves we will want them to enjoy the same blessings we enjoy. Since our greatest blessings come from the gospel, our greatest desire should be

For Course 13, lesson 43 (July 19), "Feed My Sheep"; for Course 15, lesson 38 (July 26), "Two Years in Prison"; for Course 27, lesson 42 (August 23), "Living Waters"; and of general interest.



Art by Dale Kilbourn.

to share the gospel with our neighbors.

When I was presiding over the West European Mission, in addition to working with our missionaries we had the opportunity of associating with some of our servicemen. We held a conference in Berchtesgaden which these men attended with their wives and children—over a thousand in number. It was most encouraging to hear those young men, who had been stationed in areas throughout the world where often there might be one, two, or a dozen members of the Church in their group, bear testimony to the truth of the gospel. Such testimonies had made it possible for them to stand up to all opposition, to all temptation, and say that they were not ashamed of the gospel of Christ. I am sure also that their testimonies helped them endure their hardships and suffering.

One of these servicemen, who had spent a full-term mission in France, said he had baptized more converts during part of a year in the service than he had in the whole two and one-half years he was in France as a full-time missionary.

Another young man, a doctor, told of a tour he and others had taken in a Communist country where their guide had extolled the virtues of the government, the progress they had made, etc. When they stopped for lunch the guide was not talking, so this young doctor addressed his remarks to the guide and said:

"We have here 45 American tourists. They belong to different churches. There are Catholics, there are Presbyterians, there are Methodists, and others. Though we don't believe just alike, we get along well together and we love one another. I am a Mormon. I believe in God, the eternal Father, and his Son

(Concluded on following page.)

LET US BE VALIANT (Concluded from preceding page.)

Jesus Christ, and that they do appear to man and they instruct him and hear his prayers and answer them."

He told the group the story of Joseph Smith and how he went into the woods to pray and how the gospel was restored. Then he said to us: "And they listened, and I wanted to be in the position that when those people stand before the judgment bar they can never say, 'I never heard of the restoration of the gospel,' because I told them, and I told them clearly and definitely what our beliefs are."

He related how on one occasion when a young man came into his office he asked his name. When the fellow told him his name was Smith, the doctor asked, "Are you related to Joseph Smith?" And when the man asked, with a blank expression, "Who was Joseph Smith?" the doctor took this golden opportunity to tell him the story of Joseph Smith and about the restoration of the gospel.

Let us be valiant in the strength of our convictions. Let us bear our testimonies wherever and whenever we can. Let us get for ourselves a knowledge of the truth of the gospel, of the reality

of God, and the divine mission of his son Jesus Christ. Let us tell the world that Joseph Smith was a prophet of God, and that Joseph Fielding Smith as President of the Church today is the mouthpiece of the Lord; that he is directing the work of the Church of Jesus Christ, who is the chief cornerstone.

If we will go forward under his direction, working together in love and in unity, the kingdom will grow, and as the scriptures predict, the kingdom of God will fill the whole earth. As we help build the kingdom, we are preparing ourselves to be a part of it and enjoy membership therein. The poet has said:

*We all are blind until we see
That in the human plan
Nothing is worth the making, if
It does not make the man.*

*Why build these cities glorious
If man unbuilded goes?
In vain we build the world, unless
The builder also grows.*

—Anonymous.

Library File Reference: MISSIONARY WORK.

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THE MILLENNIUM

PART I

by Elder Alvin R. Dyer

Assistant to the Council of the Twelve

The word *millennium* is derived from the Latin words "mille," meaning 1,000, and "annus," a year. It is a period of 1,000 years.

It will be of interest to briefly sketch the views of men concerning that period referred to in the holy scriptures as the "millennium."

Millenarians or Chiliasm

Following the advent of Christ upon the earth, there were those who held to the view that the Savior would return and reign for a thousand years. These were called Millenarians, or Chilasts. Such a concept, known as Chiliasm,¹ was common and had many adherents in the early Christian Church. The belief was generally founded on the psalm: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." (Psalm 90:4.) This compares a thousand years with man to but a day with the Lord. The six days of creation

given in the account of Moses were taken as designating 6,000 years of toil, and the subsequent Sabbath as 1,000 years of rest and happiness. The millennium was to be the Sabbath rest of the new creation of mankind. The Chilists quoted from John's writings in support of their views, often citing the well-known passage in Revelation that begins, "And I saw a new heaven and a new earth...." (See Revelation 21:1-6.)

The early Jewish Christians adhered to the idea in the hope that they, as a people, would rule the world during the millennium under a royal Messiah. The Ebionites, the Nazarenes, and Corinthians all advocated the millennium, as did another Christian sect named after Montanus, who regarded it as the fundamental doctrine of Christian religion.

The concept of a millennium thereafter went through many centuries of belief and disbelief, but after this first period of Christianity it never regained great strength, although the reformation did give the idea of Chiliasm a new impetus.

(Continued on following page.)

¹For Course 13, lesson 48 (August 23), "Looking Toward the Future"; for Course 29, lesson 41 (August 16), "The Millennium"; and of general interest.

²From *chilioi*, the Greek word for thousand.

Knowledge of the Millennium Lacking

Although the holy scriptures, accepted by most Christians, give reference to this "Sabbath period" of earth-life existence, it is surprising how these scriptures are misunderstood and how really lacking in the doctrinal teachings of the Christian world is the purpose and need of a millennial period. Their silence upon the subject, or disavowal of it, no doubt springs from incomplete or lost information about it.

There is a sort of millennium anticipated by those who disbelieve in religion. Their thoughts concern a material millennium, a sort of utopia, which is, as they contend, quite within the range of future possibilities. They teach that the race must look to its renewal and improvement by the nonpropagation of disease and impotency of every kind, and by the persistent and joyous multiplication of the best elements of our race in a continual progress along the hierarchy of life, to be achieved by natural means.

For the most part, these concepts have been and are perversions of the true concept of the millennium. A knowledge of its true meaning and purpose can come to man only by revelation from God, who established its bounds and period of time in the beginning.

The Millennium According to the Prophets— Ancient and Modern

The boundaries and habitation of earth-life existence were set before Adam, the first man, entered into it. The period of the millennium is a vital and necessary part of man's habitation of the earth. Though it is often referred to as a time of rest and peace among men, a time when all enmity of nature, beast, and man will disappear, when sorrow and heartache will not be the common lot of man, these conditions must be considered as characteristic of that period of time and not particularly as describing its purpose.

In the wisdom of God the Father, the last approximate 1,000 years of earth-life existence will witness the culmination of his work among all mankind. Through the utterances of the prophets, as revealed from God, we come to understand that under an actual governmental millennial reign of the Christ, much work will be accomplished to prepare all men for their assignments and placement in that sphere of eternal existence subsequent to mortality and the resurrection of the mortal body. In this sense "rest" will not be a part of the millennium. Our rest will rather be a rest from painful toil and strife, for the work that is to be done will be zestful and glorious and carried out under conditions that are ideal. One cannot realistically fashion from the sacred writings a picture of the millennium as a time of blissful, un-

purposeful drifting, without care or obligation. This has no part in the foreordained plan for this great period of adjustment, judgment, and preparation.

Appearances of Christ to Establish the Millennial Reign

It is to be remembered that Jesus Christ, the Son of God, is administratively in charge of the plan of life and salvation upon the earth in behalf of all mankind. He holds the priesthood rights, powers, and keys delegated unto man at sundry times and places throughout the sojourn of mortal existence. Thus his great concern and more immediate involvement will be in evidence until the work of mortal life is concluded. Thereafter, in behalf of the righteous, he will have even greater dominion.

As foretold and as decidedly needed, the actual presence of Christ upon earth during the approach to the millennium will be sufficiently frequent, and his influence and power constant, in order to get his work under way leading to the establishment of the millennium.

Great Priesthood Council of the Ancients at Adam-ondi-Ahman

In a revelation given to Joseph Smith at Harmony, Pennsylvania, in August, 1830, the Lord refers to the "hour that cometh" when he will associate on the earth with many of the ancient prophets who have served him, each in his own time. It was in the valley of Adam-ondi-Ahman that Adam, three years previous to his death, called his righteous posterity together and bestowed upon them his last blessing. It will be in this same valley that the "Ancient of Days" will sit, according to the enactment of the vision seen by the Prophet Daniel. (See Daniel 7:9.) There will stand before Michael those who have held the keys in each dispensation, and they will render up their stewardship to the Patriarch Prince of the race who holds the keys of salvation. This will be a day of judgment and preparation.

Since Christ will live and reign personally upon earth for 1,000 years, the keys which will be rendered unto Adam will then be rendered by Adam unto the Christ. Thus the concentration of priesthood power will be returned to the Son. In this grand council at Adam-ondi-Ahman, which many of the righteous leaders in God's great latter-day work now living may be invited to attend, the Lord will take over the reigns of the government of this earth officially.²

The Transfer of Authority

The action that will be of the greatest importance

²See Alvin R. Dyer, *The Lord Speaketh*; Deseret Book Company, Salt Lake City, Utah, 1964; pages 183-185.

to the world will be the transfer of authority from the usurper and imposter, Lucifer, to the rightful king, Jesus Christ. The priesthood there assembled will sustain this action and receive instructions and delegation of authority directly from the Lord, as preparations go forward for the ushering in of the millennium. When this gathering is held, the world will not know of it. The members of the Church at large will not know of it. Only those officially appointed will attend. This appearance of Christ will precede his general second coming and will fulfill the scripture that he will come "as a thief in the night." (Matthew 24:43).²

Prophecy and revelation point out important accomplishments which must precede the actual millennial reign of Christ. These, no doubt, will be given full consideration at the grand priesthood council at Adam-ondi-Ahman, over which the Son of God, Jesus Christ, will preside. Direction will be given for:

1. Building the city of the New Jerusalem by the descendants of Ephraim and Manasseh, with as many of the Gentiles participating as have received the everlasting covenant and are numbered with the House of Israel. (See 3 Nephi 21:22, 23.)

²See also 1 Thessalonians 5:2.

2. Work in behalf of the remnant of Jacob (the Lamanites), which will go forward in earnest at this time. (See 3 Nephi 21:23, 26.)

3. Preparation for the tribes which have been lost to return and to become a part of the New Jerusalem. (See 3 Nephi 20; 21:26.)

The Lord Shall Suddenly Come to His Temple

Another important appearance of the Lord preceding his general coming will be in the temple of the New Jerusalem, which is to be erected in the center place of Zion in the area now known as Jackson County, Missouri. (See 3 Nephi 21:25.) No doubt this appearance, before those appointed to be present, will be made to further preparations for the millennial reign of peace on earth and goodwill to all men. To make this possible, this appearance of the Lord will be "with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly." (Doctrine and Covenants 133:2.) As the Prophet Malachi proclaimed, pertaining to this particular coming of the Lord, "He is like a refiner's fire, and like fullers' soap." (Malachi 3:2.)

(To be concluded in the next issue.)

Library File Reference: MILLENNIUM.

THE BEST FROM THE PAST

Abbreviations on the chart are as follows:
Numbers indicate: Year—month—page.
Fbs—flannelboard story. Cs—centerspread.

Ibsc—inside back cover. Osbc—outside back cover.
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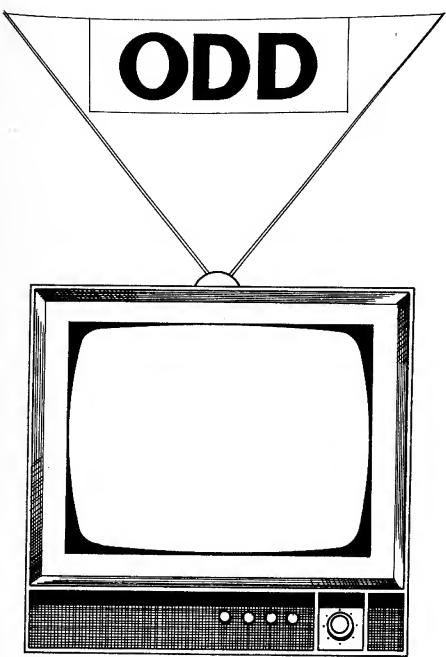
NOTE Starred issues are out of print. Please use your ward library.

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What Does Your Family Advertise?

by Dwayne Belt

We had invited a few friends to share our last family home evening before we moved to spend a year in a new home 2,500 miles away. The move had been accepted as an opportunity by my wife and me and rejected as a disaster by our children.



Art by Travis Winn.

An Advertising Campaign

"Tonight we are all working for the ODD Company," I announced, after our family and guests had gathered in the living room. A large sign bearing the letters ODD was pinned to the TV aerial, and the group stared at it with a puzzled expression.

"It stands for Over-Diligent Determiners, the name of a supposed advertising company that is over-diligent in determining what everyone needs. Our company has been offered a large contract to promote a new beverage if we can come up with a satisfactory sales campaign," I told them. "The beverage is not nutritious nor even desirable. Our job is to make it appear not only very desirable, but *necessary* to the happiness and well-being of the consumer."

At this point we divided into two groups and were allowed 10 minutes to plan an advertising campaign. Judging from the whispered suggestions, the frequent laughs, and the occasional exclamations of delight, both groups enjoyed making plans.

One group decided to use beautiful girls, handsome young men, health and popularity, as the basis of their campaign. The other group composed words about the product and set them to the music of the theme song from a popular TV program. Then we began to mention real products which use such tactics. It quickly became clear that advertisers frequently do just as we had done—identify their product with youth, health, beauty, and popularity—implying that these attributes will be acquired by the user of the product.

What Does Your Family Advertise?

"Let's shift directions now and consider this question," I said. "What do we as a family advertise to our friends and to each other?"

As friends will do, our friends mentioned some of the good things they saw us advertise:

"You advertise that you like to do things together as a family."

"Your son advertises a deep love and protection toward his youngest sister."

"You advertise that you try to develop your talents."

"Everybody in the family thinks I'm their servant," said our 9-year-old, beginning a list of less desirable things we advertise.

"I've been hearing an extra amount of complaining and quarreling among family members," I said.

"Now that you mention it, I do see fewer smiling faces around here lately," commented one friend.

For Course 9, lessons 41 and 48 (June 12, and August 23), "People Are Responsible for Their Own Acts" and "What It Means to Be a Letter-day Saint"; for Course 15, lesson 41 (August 12) "Good and Evil"; for Course 19, lesson 45 (August 23), "Eternal Life"; for Course 25, lessons 40 and 44 (July 5 and August 2), "The Joy of Creating" and "Commitment to Change"; for Course 27, lesson 41 (August 16), "Striving for Perfection"; to support family home evening lessons 40 and 44; and of general interest.

"The older children advertise that they are rebellious about moving away from their home and friends for a year," said Mother.

"And Mother and Dad advertise that they feel we are ungrateful children because we can't see a year away from our friends as an opportunity," said one teen-age daughter.

A Gospel Campaign

"Inasmuch as we are moving to an area where there are very few members of the Church, what should we as a family be trying to sell to our associates?" I asked.

"The gospel," everyone agreed.

"Are we going to use tricks to advertise our product as the ODD Company did?" I asked.

"People can see through that kind of advertising," someone responded.

"We'll have to really *live* our advertisements," said Mother, "and not just make it *appear* that we live them."

"Okay," I said, "how about all of us together planning another advertising campaign?"

"We should advertise that Mormon families are happy families."

"And that religion is important."

"That we have ideals and standards we try to live up to."

"That we are concerned about our fellowmen."

"We should advertise that we are happy for the opportunity to live in a different part of the country and to make new friends."

"If we can sincerely advertise these kinds of things, who will benefit?" I asked.

"We will," said one of the children.

"Our associates will," said another.

"What are some of the ways we might benefit?"

I asked.

"We would draw closer together as a family."

"We would learn a lot about another part of our country and the people who live there."

"We would make new friends."

"I'm sure all of these things would happen and likely many others," I said. "How do you think our associates might benefit?"

"They might have a desire to know more about the Church."

"They might see some of the advantages of having high ideals."

"They would think of our family and the way we lived whenever they heard of our Church again."

Commitments to Change

"To begin our advertising campaign, let's each make a commitment to change our behavior in some way and try it for a week," I challenged them. "We should select something that we feel will contribute to the campaign right now."

After a few minutes of thought, these commitments were made:

Daddy and Connie (age 14) made a mutual agreement that they wouldn't quarrel with each other and would each try harder to understand the other's point of view.

Mother said that she would get up 30 minutes earlier so she could start the family on their daily activities with a good breakfast, a cheerful smile, and less confusion.

Carol, 15, said she would not complain about moving even once during the next week and would try to see some advantages to the move.

Terry, 12, said he would try to avoid quarreling with anyone.

Shawna, 9, said she would do the tasks she was assigned without fuss or delay.

We all agreed that Linda, 3, should continue making us all happy by just being herself.

The End of the Gospel Campaign

We are nearing the end of the year away from home. We feel that our advertising campaign has been successful. Each of the benefits we hoped to gain as a family has exceeded our greatest expectations. One of our children summed it up in her testimony. "I can't believe that I was so sure I was going to hate every minute I spent here. I'll always be grateful for the friends I have made and for the growth in my testimony as a result of this opportunity."

We cannot measure the benefits to our associates as easily as those to ourselves, but we have tried to leave some of the gospel with each of our new acquaintances. One of the most gratifying responses to this was a comment by a nonmember teen-age boy. He said to our older daughters, "You are some of the few girls I have ever known who don't smoke, drink, or swear. You know what you believe and you live it. It really is refreshing. It's 'neat.'"

We feel that each successful family home evening is a turning point in our lives. We would like to testify to the immense value of this divinely inspired program.

If I Have Not Love —

*by Elder Theodore M. Burton
Assistant to the Council of the Twelve*

When the Apostle Paul wrote his letter to the Corinthians, he was writing to members of the Church of Jesus Christ of his day who lived in Greece. These members lived in a political and secular world filled with hypocrisy. They could not help being influenced by their surroundings. Soon they began to regard the letter of the law as more important than the spirit of the law and to feel that goals

to be sought were scholarship and knowledge. They regarded the principles and ordinances of the gospel as mechanical devices which would assure them salvation. To them, the natural man became more important than the spiritual man.

Paul felt it necessary to shock them into a realization of the true values of the gospel taught by Jesus Christ, and he wrote:

Though I speak with the tongues of men and of angels, and have not charity (the pure love of Christ), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

— 1 Corinthians 13: 1, 2.

The gospel of love as taught by Jesus and his apostles of old is just as important today as it was then. The gospel of love has not changed.

Our saints today live under much the same conditions as the Corinthian saints in ancient Greece. We too are surrounded by hypocrisy. The very word "love" has been twisted into an unlovely four-letter word. The word used on the signs of protestors, as rebellious groups try to disrupt our society, is not the love spoken of by Paul. The word scribbled on walls and fences is not the love referred to by Paul as "charity."

Charity is the noblest form of love. It is love so great that we are willing to give a part of ourselves to others in showing them with what thoughtfulness, consideration, and compassion we regard them. It is easy to say, "I love you." But love should not only be declared; it should be proved by actions. Love, unless demonstrated, is only a crashing cymbal or a booming drum which deafens the ears and does not soothe the soul. Love, then, to be true love, includes sacrifice on the part of both giver and receiver, as Jesus demonstrated by his earthly life.

Some sisters on the way to a church assignment were driving along the freeway in the rain when they had a flat tire. They stopped their car on the shoulder of the road. It was wet and dangerous and the meeting time was getting close. They got out and had just raised the trunk lid when a pickup truck stopped behind them. The young driver, about 19, saw what had happened, turned on his flasher lights, ordered them back into the car and changed the tire for them. The sisters were so grateful they pressed two one-dollar bills into his hands as they thanked him. He threw the money into the trunk, slammed the trunk lid and said, "You've taken all the fun out of it!" The young man understood the true meaning of love.

Service to others is true love if we go beyond that for which we are paid. A young girl working in an office as a secretary was asked, "Do you like your job?" and replied, "I love it!" But wasn't she paid to do that work? The answer is that she was paid to work from 8:00 a.m. to 5:00 p.m. five days a week. She arrived at 7:45 a.m., dusted off her boss's desk,

For Course 15, lesson 42 (August 23), "Paul's Eulogy on Love"; for Course 17, lesson 45 (August 16), "Christ—Our Standard"; for Course 19, lesson 39 (July 12), "Progress"; for Course 25, lesson 41, (July 12), "The Visit and Compassion of Jesus"; for Course 27, lesson 41 (August 16), "Striving for Perfection"; to support family home evening lesson 41; and of general interest.

straightened his papers, and watered the plants in his office, which she had provided herself. She was cheerful as she answered the phone, was helpful in anticipating his needs, and was always ready to run an errand or do a favor. She sometimes retyped a letter when it was smudged to make it perfect, and she stayed until her boss was finished though it often meant working 15 to 30 minutes overtime for which she was not paid. When visitors to the office asked directions for finding a certain person, instead of directing them she took them there herself, introduced them, and made both persons feel important. She showed by her actions that she loved her work.

If we are paid for kindnesses, they do not represent true love or charity. Modern people tend to pooh-pooh the "good turn" of the Boy and Girl Scouts as an anachronism that is now outmoded. Paul pointed out that "charity never faileth." It never goes out of style. In other words it is everlasting. Service to others in a spirit of true love or charity is the gold you can take with you into the next world.

A financially successful stake president refused an appointment as a director in a large insurance company because it would take up valuable time needed in directing his stake affairs. Does he love his work? Many would say he was foolish to pass up such an opportunity, that God would never require such a sacrifice from a man. After all, he had to make a living, and perhaps in that position he could improve the image of the Church. Do we believe this? If so, perhaps the things of this world have begun to lead us away from an understanding of the kind of love Paul talked about.

If you are a teacher in a home or in a church class and put that assignment above your own convenience, you are beginning to catch the spirit of love. If that assignment is done without inner annoyance, resentment, or rebellion, that love is growing. If you teach with an inner spirit of gratitude for the privilege of being of service to others, you are practicing true charity. It is the spirit in which a thing is done which raises it from ordinary achievement to greatness. The radiance of inner happiness comes from doing the right things for the right reasons.

So Paul concluded:

And now abideth faith, hope, charity, these three; but the greatest of these is charity. (1 Corinthians 13:13.)

*Eight- and nine-year-olds of the South Bountiful 2nd Ward (Woods Cross Stake) share their testimonies with other Course 9 children around the world.
(Their teacher is June Howard.)*

WHY I AM A MORMON

compiled by Ethna R. Reid

A Big Bag of Marbles

I am a Mormon because I have been baptized and confirmed a member of The Church of Jesus Christ of Latter-day Saints, and so I can live once more with our Heavenly Father like when we were spirits.

I like to be a Mormon because I love my Heavenly Father very much and I love Jesus too.

LYNN WESTERGARD



I like to listen to our lessons so I can live the right way. And I try to live the commandments as good as I can, and I think the Holy Ghost is the most useful thing you can have. Take for instance, I was at school and I didn't have any marbles. I saw there was a big bag of marbles on the lost-and-found shelf. I looked at them for a minute. I reached out

to get them. I had a feeling and I put them back and went to class, and this is why I am a Mormon.

—Lynn Westergard.

The Privilege of Home Teachers

I am glad I am a Mormon because my mother and daddy were married in the temple and we can live as a family forever. My daddy has the priesthood so he can baptize and confirm me, and he can also bless us when we are sick.

I am glad we have the privilege of home teachers coming and teaching us more of the gospel. We have the opportunity of paying our tithing. . . . I really enjoy being a Mormon.

—Colleen Paul.

This Church Is True

I am a Mormon because I know this Church is true. I love to go to Primary and Sunday School and learn about my Heavenly Father. My grandfather baptized and confirmed me a member of the Church, because I wanted to be.

—Joan Wright.

I'll See My Heavenly Father Again

I want to be a Mormon because my brother and sister are members of the Church. They became members because they believe that it is the true Church. I want to become a member because my friends are all members and because we learn about Jesus and it is the best church I know. The Mormons are all so friendly and nice. I like to go to church and sing and listen to my teacher give the lesson. I like to learn new things about the Church. I want to get baptized because I know that if I do, I'll be able to see my Heavenly Father again some-

For Course 5, lesson 43 (August 23), "Jesus Helps Us to Be Happy"; for Course 7, lesson 40 (June 14), "The Priesthood"; for Course 9, lesson 44 (August 2), "Why I Am a Mormon"; to support family home evening lesson 37; and of general interest.



COLLEEN PAUL



JOAN WRIGHT



BRUCE KITCHEN



SHELLY SALINE

day. I go to church because my family believes in God and even though my parents are not Mormons they teach me to go to church. I also go to church because it is a quiet place where I can go to be near my Heavenly Father.

—Bruce Kitchen.

Closer to Heavenly Father

I am glad I am a Mormon because I can go to Sunday School and church and learn about Jesus and Heavenly Father. I can go to Primary and learn about Heavenly Father, too. I am thankful I have learned to pray. Heavenly Father helps me to solve my problems. I am glad that my Mom and Dad are married in the temple so we will be a family forever. I like to be a member of the Church and when you are a Mormon you are closer to Heavenly Father.

—Shelly Saline.

A Nice Man Like My Daddy

I want to do what my Mother and Father want me to do, and I know that they want me to do the right things. I am glad that I have a family, and when I die I will be with my mother and father because I love them very much. I wish some day I could go to the temple like my father and mother did and get married to a nice man like my daddy.

—Kaylene Hicks.

I Can Grow Up to Be a Good Man

I am a member of the Church because my mom and dad have taught me to go to church and learn the lessons. My teachers have taught me about the gospel and how to be a good member of the Church.

Heavenly Father is a real person and not just a spirit like some people think. I pray to Heavenly Father so he can help me so I can grow up to be a good man.

My dad holds the priesthood and my brother

does too and some day I will too. When we're sick my dad gets the [consecrated] oil and blesses whoever is sick so they'll get well.

I want to be married in the temple, so I'll be married when I go up in heaven and my family will come and live with me.

My grandpa was baptized last year. The missionaries taught him about the Church and now he is ready to be married in the temple. My Dad got to ordain him a teacher when we went on vacation. I want to go on a mission so I can tell people about the true Church of Jesus Christ of Latter-day Saints.

—Kenny Lewis.

To Learn True Things

I think it's good to have such a nice ward and such a nice place to meet in. I'm glad to be in this Church so that I could do what I have done in this ward. I am very, very glad to be a member of the true Church and to go to the church meetings we do. I love to go to church even though it sometimes interferes with some things. I would like to learn the true things of our Heavenly Father.

—Maureen Casdorph.

There Is a True God

I'm glad I am a Mormon because this is the true Church and we have the Holy Ghost to tell us the right from the wrong, and that there is a true God, and I know He lives. When you get married in the temple you are sealed to each other for ever and ever. When you are sick, you can have the priesthood come and bless you to make you well again. And every Sunday we can go to Sunday School and learn how to live right and learn about our Heavenly Father so that some day we might be able to live with him again.

—Paula Ann Richardson.

Library File Reference: TESTIMONY.



KAYLENE HICKS



KENNY LEWIS



MAUREEN CASDORPH



PAULA ANN RICHARDSON

In August, Course 4 classes will have a lesson entitled "David, the Shepherd Boy." This lesson adapts itself very well to role-playing by young children. Following is an outline for a dramatization which may be developed as an inspirational presentation. The Child Area Committee encourages its preparation and presentation in Junior Sunday School worship service one Sunday in September.

DAVID, THE SHEPHERD BOY

by Rex A. Wadham

Little Lambs So White And Fair

Lit - tle lambs so white and fair Are the shep-herds con-stant care;
Now He leads their ten-der feet in to pas-tures green and sweet.

From *Kindergarten Plan Book*, by Donnette Smith Kesler and Rebecca Morris, Deseret Sunday School Union.

A Happy Helper

Words and Music by
MOISELLE RENSTRÖM

When ev - er I am good and kind And help some one I
Tra la la la la la la I'm hap - py as can

see I feel so ver-y hap-py For then I'm help-ing me.
be When I am helping oth-ers For then I'm help-ing me.

Little Stories in Song, Deseret Book Co.



Art by Jerry Harston.

CHARACTERS REQUIRED: a narrator (the teacher), David, David's mother and father, some sheep, some flowers, and some trees (children). The narrator begins the story:

"Many years ago there lived a little boy whose name was David. He lived with his mother and father and his brothers in the little town of Bethlehem, far away in Judea.

"David was a very kind, happy little boy, and he was always eager to help his father and mother. He loved them very much and they taught him many beautiful things about our Heavenly Father."

(David is helping his mother. He could be doing such things as sweeping the floor with a straw broom, folding clothes, fetching water, or drying the dishes. Mother and David talk to each other about his tasks.)

MOTHER: Thank you for sweeping the floor so nicely, David.

DAVID: I'll get you some water now, Mother.

(The dialogue should be in the children's own words. Perhaps in preparation for the presentation the teacher could ask the children questions such as: "When David swept the floor for his mother, what do you think she said?" or "When David's mother thanked him for sweeping the floor, what do you

For Course 3, lessons 33 and 38 (June 21 and July 26), "Other People Can Do Many Things", see "Children Often Ask Us", "To Us", for Course 4, lesson 32 (August 6), "David, the Shepherd Boy"; to support family home evening lesson 40.
See *Beginnings of Religious Praise*, lesson 37, page 203.

think he said or did?" This manner of questioning could be used for each scene to draw out the children's natural comments.)

(David sings "A Happy Helper" as he works. The sheep, flowers, and trees hum the tune in the background.)

NARRATOR: "David's father had many flocks of sheep. Each day it was David's task to help take care of them. He arose very early in the morning and drove them to the hills to eat the green grass.

"There were many hills near David's home. In the springtime they were beautiful. David loved to run and play on these hills. It made his body strong and healthy to run and climb. He loved being a shepherd boy; to take the sheep to the hills each morning and bring them safely home at night. He liked to watch the little lambs run and play in the sunshine."

(David's father enters.)

FATHER: David, will you take the sheep out on the green hills to eat grass?

DAVID: Yes, Father.

MOTHER: David, here are some little cakes to take with you.

DAVID: Thank you. Goodbye.

(Father gives him his shepherd's crook. Mother gives him a cloth bundle of cakes. Both parents kiss the boy good-bye. David takes his sheep and goes over to the hill of flowers and tall green trees. David sits on a large rock (wooden box). David and the sheep sing "Little Lambs So White and Fair," while the flowers and trees sway and hum.)

NARRATOR: "Each day David took the sheep where the grass was green and tender. He found cool streams of water for them to drink from.

"David wanted to be a good shepherd. He liked to think of how carefully our Heavenly Father watches over us, just as a good

shepherd watches over his sheep.

"One day his father came to visit David in the fields. He had a present for him. It was a beautiful harp."

(Have paper drawing or model of harp.)

FATHER: I have brought you a gift, David, to make you happy.

DAVID: A harp! Oh, thank you, Father.

(David sits down and strums the strings. As he plays, David, his father, the sheep, and the flowers sing to the tall green trees "For the Beauty of the Earth." The trees sway and gently shake their leaves.)

(Use an autoharp if one is available, or a piano for harp effects.)

NARRATOR: "David took the harp with him often while he tended his sheep. While the sheep grazed, David learned to play beautiful melodies. As David grew older he wrote many beautiful songs. They

are called psalms and they are written in this book called the Bible." (Show Bible.)

(Mother joins father and David.)

MOTHER: I'm glad you are a kind shepherd, David.

FATHER: Our Heavenly Father is pleased because you help us so much.

(Trees and flowers sing while David and his parents leave.)

NARRATOR: "David's father and mother were pleased and happy because he was such a kind little shepherd boy. Our Heavenly Father was pleased, and he blessed and watched over David."

(Birds have been added to the story. The portrayal of the animal and plant life is left up to the creative imagination of the teacher. We suggest you unite the services of chorister, coordinator, and teaching aids specialist, and, where you can, let the children do the work. The narrator's part could be taken by several children.)

Library File Reference: INSPIRATIONAL PRESENTATIONS.

For the Beauty of the Earth

Folliott S. Pierpoint

Conrad Kocher

Not too fast

The musical score consists of three staves of music in common time, key signature of one sharp (F#), and treble clef. The first staff begins with a forte dynamic. The lyrics are:

1. For the beau - ty of the earth, For the beau - ty of the skies,
2. For the won - der of each hour Of the day and of the night,

The second staff continues with the lyrics:

For the love which from our birth O - ver and a - round us lies,
Hill and vale, and tree and flower, Sun and moon and stars of light,

The third staff concludes with the lyrics:

Lord of all, to thee we raise This our hymn of grate - ful praise.

*"Verily, thus saith the Lord, let Zion rejoice,
for this is Zion—*

"THE PURE IN HEART"

by Alice Colton Smith*

"Grandmother, why can't I see God?" "Can God stand with one foot in the creek and the other on the mountaintop?" Nearly every parent is faced with questions similar to the ones my four-year-old son asked his grandmother one day as they walked in Salt Lake City's Memorial Park.

In such questions we see the beginnings of the soul's desire to understand the universe, to try and

For Course 15, lesson 41 (August 16), "Good and Evil"; for Course 17, lesson 45 (August 16), "Christ—Our Standard"; for Course 19, lesson 46 (August 23), "Merriment"; for Course 21, lesson 42 and 45 (July 19 and August 9), "Sermon on the Mount"; and "Making Weak Things Become Strong"; for Course 27, lessons 37 and 41 (July 19, August 16), "Promise for the Pure" and "Striving for Perfection"; for Course 29, lesson 42 (August 23), "Living Christ's Teachings"; to support family home evening lessons 42 and 43; and of general interest.

*Alice Colton Smith is an assistant professor of Sociology at Utah State University. Widely active in civic organizations, she has studied at several universities, including George Washington and Columbia, where she received her B.S. degree. She also holds an M.A. from Utah State University. Sister Smith serves on the Relief Society general board. Her husband is W. Whitney Smith, and they live in the 20th Ward, East Cache (Utah) Stake. The Smiths are parents of three children.



Art by Dale Kilbourn.

commune with its creator. Who of us watching God's creations wheel across the sky on a clear, moonless night has not longed to see the mighty Being whose starry creations adorn the immensity above us? This awesome possibility can be realized by every man and woman who is willing to work for it.

In the World, Not of the World

On a mountain overlooking the blue waters of Galilee the Savior gave us the key to this mystery. To the multitude gathered to hear his divine words in that crossroads of the ancient world he said, "Blessed are the pure in heart: for they shall see God." (Matthew 5:8.)

How is one to become pure in heart? It is impossible in this life to escape evil. The social worker, the probation officer, the policeman, the doctor, to name a few, are often in the company of evil. None of us can avoid evil or contact with it.

Evil is found all around us in novels, stories, plays, advertising, business, music. Those with laxity of mind and morals are paraded before us as successful models to be emulated. We hear the philosophy that we should seek pleasure wherever it is found. In a recent movie recommended by friends there was a lewd, nude scene. A few weeks ago a well-advertised television special, skillfully played by renowned actors, left the message that the virtuous miss out on the fun. A junior high school boy, invited to join a crowd, found them tittering over pornographic pictures.

How can we become pure with such influences around us?

Jesus' companions in death were thieves. He was a friend of publicans and sinners. Yet Christ was pure in heart. He "was in all points tempted like as we are, yet without sin." (Hebrews 4:15.) If we are to become pure in heart, are we to withdraw from the world? Did not Jesus teach us that our challenge is to live within the world but to refrain from embracing its evil? We are to be leaven, spreading righteousness and love throughout the world.

Men Who Saw God

Across the pages of religious history stride the towering figures of men who have seen God—such men as the brother of Jared, Adam, Moses, Jacob, the son of Lehi, Stephen the martyr, and Joseph Smith. Did they know no evil? How did they become worthy to see God? When we search the scriptures we can learn much from each of them.

Stephen: In Acts we discover that Stephen was "a man full of faith and of the Holy Ghost . . . and power, [who] did great wonders and miracles among the people." (Acts 6:5, 8.) Those who disputed with

him "were not able to resist the wisdom and the spirit by which he spake." (Acts 6:10.) Brought to the high priest's council by evil men, he spoke so clearly and forcefully about the conditions of those listening to him that he was condemned to death. "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." (Acts 7:55.) When he told the council of this, they took him out of the city and stoned him.

The brother of Jared: This man lived in the confused and evil times that attended the building of the tower of Babel. At this time the Lord confounded the language of the people and scattered them. But because of the mighty faith of the brother of Jared, he, his brother, their friends and their families did not have their language confounded. These people were eventually brought to the American continent by the power and blessings of God.

This large and mighty man was human. Chastened because he forgot for a time to call on the Lord, he repented and exercised such faith that the Lord showed himself to him saying, "Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger." (Ether 3:9.) As the Lord questioned him further, the brother of Jared answered, "Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie." (Ether 3:12.)

And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you. (Ether 3:13.)

From these great men we learn that exercising mighty faith, living worthy of the companionship of the Holy Ghost, having courage to defend their faith, and having knowledge of the reality and role of God were antecedent to meeting their Heavenly Father.

What Then Can We Do?

What, then, can we do to purify our hearts? First of all, we should commune with our Father in heaven. We should do as Moroni directed and "pray unto the Father with all the energy of heart." (Moroni 7:48.) Through prayer we can draw near to him as he urges us to do. Each of us might ask ourselves, "Do I pray with a receptive, open mind so that the mind of my Father can communicate with me? Do I take the time to speak at length with God, or do I rush through my attempts to draw near to him?"

We must live in accordance with his plan, his

commandments, and his will. We must develop both faith and knowledge, for to be saved man must have both. This should be a lifelong pursuit. Life is a learning process. We do not become pure overnight. The Lord explained the way:

And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God. For he will give unto the faithful line upon line, precept upon precept. . . . (Doctrine and Covenants 98:11, 12.)

Purity of heart is a becoming, a developing of a way of life with many crossroads of decision. Along this way we can develop into responsible human beings, responsible not only for ourselves but for others.

Return Good for Evil

Years ago the board of directors of a promising young business held a meeting. A proposal was made that, if accepted, would mean the stockholders would lose much, in some cases everything. The directors, however, would become wealthy, staying strictly within the law, but violating its spirit. One man cast a dissenting vote, and then resigned from his position. Those who stayed on the board all became exceedingly wealthy men. Years later, the man who had not participated in the scheme said, "Had I gone along with the others, I could not have slept well of nights knowing I had robbed my friends. The action was within the letter of the law, but it was still robbery."

John Henry Smith, counselor to President Joseph F. Smith, was publicly reviled in a speech by a man prominent in politics. Soon after, President John Henry Smith entered his parlor to hear his family speaking harshly of this man. He said, "This man of whom you speak is my dear friend. I don't know why he has spoken as he has, but I will not have my family speaking unkindly of him."

A few hours later the attacked and the attacker met by accident on the streets of Salt Lake City. President Smith put his arms around his detractor and said, "How are you and your wife? Please come and see us. It has been too long since we have had a good visit."

Returning good for evil. It pays off. It isn't just refraining from evil, it is doing something good. It is bringing to pass "much righteousness" of one's own free will. It is being sensitive and empathetic to others. It is striving to understand why those who do evil act as they do, and then helping them—not as a judge but as a concerned friend—to do better, without being preachy.

(Concluded on page 215.)



TEACHER I'M HERE!

Art by Travis Winn.

*by Alice Rae Clark**

When a child enters Junior Sunday School, his whole being fairly radiating, "Teacher, I'm here!" he is expecting to experience again the joy of belonging, of being important, of doing and talking about things that are significant to him. The secure feeling of knowing that someone is expecting him, that he will be missed if he doesn't come, that the teacher will give him something special to do, that something important will take place—are all ingredients which produce that good feeling accompanying his preparation for and arrival at Sunday School. Such a feeling results from consistent and deliberate planning on the part of the teacher.

The first time you, as a teacher, meet a new class, you offer in many ways a preview of things to come. Children will absorb the atmosphere of love and enthusiasm which you create and their reactions to it will color their attitudes and behavior in subsequent class meetings.

There are numerous ways to provide that comfortable, friendly atmosphere for the young child in Junior Sunday School; adapt them to fit the individual needs of your special children. A spontaneous smile, a personal greeting, a hand which beckons to a chair in worship service, all are elements of an atmosphere which helps a child ANTICIPATE A PLEASANT EXPERIENCE.

vidual needs of your special children. A spontaneous smile, a personal greeting, a hand which beckons to a chair in worship service, all are elements of an atmosphere which helps a child ANTICIPATE A PLEASANT EXPERIENCE.

"The Teacher Knows My Name"

Lesson One in Course 4 suggests that the teacher have a card for each child with his name printed on it. Yarn is attached to the card so that it can be placed around the child's neck. The shapes and colors of the cards are left to the creative teacher. Such a device, of course, will help you in immediately responding to each child by name, but it has personal value to the child as well. Each child is recognized as an individual. To him this means, "The teacher knows my name. I'm important to her. I belong in this class. I have friends here."

As name tags are given out, an ideal opening is available to you to make a personal comment about each child to help secure his feeling of being special. You can begin by putting on your name tag and saying something about yourself, thus presenting a model for children to follow in telling something about themselves. Information about each child can be gathered from the former teacher, the coordinator, or from other personal investigation several weeks before the class meets. When information cannot be obtained about a new child, personal complimentary comments of something the teacher has observed about him can be made. Leading questions can help each child tell something personal about himself, his family, his pets, his friends, or his neighborhood.

A Feeling of Self-Importance

Another way to help a child identify with Sunday School and gain a feeling of importance is to let him see his name recorded in the class roll book. For the first few Sundays the roll book could be held up so that each child could see the mark put down by his name as you remark:

"We're happy to have Karen with us."

"Here is Craig's name."

"How nice to see Tom today!"

As each child is introduced he could choose from a group of cut-out boy and girl figures (simple outline figures are sufficient) a representation of himself to put in a special place. This "special place" could be created in a variety of ways:

1. Figures can be attached with clothespins to a heavy string hung on the chalktray or a low cork board.

2. Children's figures can be placed on a flannel-board alongside a larger figure of the teacher.

3. The child can take his figures from a pocket attached to or cut into a small pocket chart and place

*Alice Rae Clark is a teacher and reading clinician working in Granite (Utah) School District. Recently appointed a member of the Sunday School Curriculum Board, Sister Clark received her B.S. from the University of Utah and her M.M.A. Education from the University of Missouri in 1967. She has served in the Church as a Sunday School teacher, teacher trainer, and stake board leader, and is presently a member of the Murray 23rd Ward, Murray (Utah) Stake.

it on the large Sunday School attendance chart, showing that he is present. The Sunday School chart could have a special picture on it appropriate for the month or the lesson to be given.

4. Figures can be attached to dowel sticks, and as each child enters the classroom he can choose his figure and place it in a large square of styrofoam.

5. Figures can be made of heavy poster paper and placed in a grooveboard. A cardboard door can be attached with thumbtacks to the front of the board, representing a doorway into the classroom. The child could then guide his figure through the doorway and stand it in a groove on the board.

As each child chooses his figure and puts it in the special place, arranged beforehand, you can make individual comments such as:

"Here is Michael with the happy grin."

"Donna with the bouncy curls is here."

"This is Danny with the good handshake."

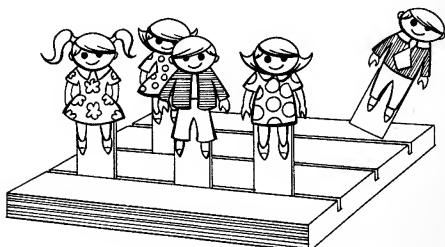
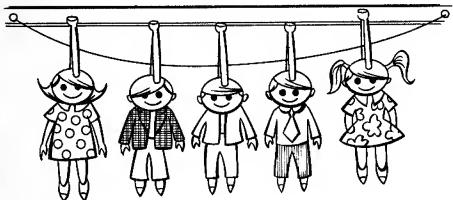
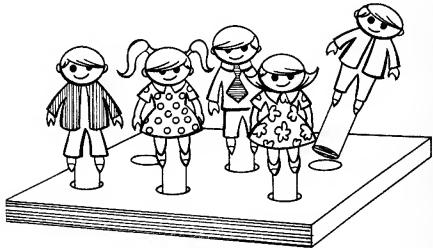
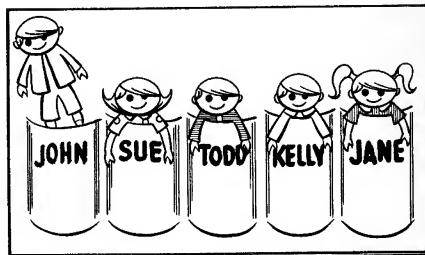
Such visible signs of importance and identity may not need to be continued long, but they will serve as an initial way of recognizing each student and emphasizing his place in Sunday School.

A Warm Welcome and an Affectionate Farewell

A new room might seem strange and uninviting to some children. The physical arrangement of the room can invite or discourage attendance. Something familiar to class members might be put on the door frame at child height to help them recognize the location of their new classroom. For example, if the name cards or figures mentioned above showed smiling girl and boy faces with names printed underneath, a large version of a happy face could be taped on the door frame as a welcome sign.

A light, well-ventilated room made cheerful with bright pictures, a vase of flowers, and chairs placed for optimal teacher-child contact can add greatly to a positive feeling in the child toward Sunday School.

(Concluded on page 212.)



Youth, when the logic and wisdom of the world challenge you to defend your faith, remember that through simple words . . .

The Spirit Speaks Eloquently*

by Elder Boyd K. Packer
of the Council of the Twelve

Some time ago Sister Packer and I were in New Hampshire to speak before the leaders of the Federated Womens Clubs of that state, to conclude their several days' convention on the theme, "Spotlight on Youth—Religion." A convert to the Church, Sister Buswell, had been asked to sing a solo, a final number in the program. Difficult numbers are easily within range of her well-trained contralto voice. She was introduced as a member of the Church. She stood before them and said: "The little children in our Church love to sing. Would you like to hear a medley of songs that are favorite to them and grown-ups?" Then she reverently sang:

*The light of God rests on the face
Of brook and flower and tree,
And kindles in our happy hearts,
The hope of things to be.*

*Father, let thy light divine
Shine on us we pray;
Touch our eyes that we may see;
Teach us to obey.*

*Ours the sacred mission is,
To bear thy message far;
The light of faith is in our hearts,
Truth our guiding star.'*

As her beautiful voice re-echoed through the hall, a warmth of spirit and emotion flooded into the room. It was a spiritual experience.

She might have chosen other numbers—one per-

*For Course 15, lesson 41 (August 16), "Good and Evil"; for Course 17, lesson 43 (August 2), "In the Context of the Gospel"; for Course 19, lesson 39 (July 12), "Progress"; for Course 25, lessons 45 and 46 (August 16), "Making Weak Things Become Strong" and "Seeking and Receiving Spiritual Guidance"; for Course 27, lesson 42 (August 23), "Living Waters"; to report family home evening lessons 45 and 46; and of general interest.

¹Sing With Me, page B-26.



haps particularly suited to demonstrate for the admiration of those present the quality and capacity of her voice. So often leaders in music feel the necessity, feel responsible, to "upgrade" and introduce "culture" into our worship services by performing music that is either secular or sectarian, chosen solely because it demonstrates their ability, but not in keeping with the spirit of the gospel. Such music has an important place—but not in our worship services.

Someone will now say that I don't know much about music. To this I quickly confess. I do know, however, when the Spirit of the Lord is present; and it does not often yield itself to music that is merely well performed or dignified, any more than it is called forth by the speech of the world, however articulate it might be.

The simplicity and reverence with which Sister Buswell sang that simple children's hymn caused something spiritual to happen. She continued with another children's hymn, and then, before concluding with a single verse of "O My Father," she sang almost militantly the words of a favorite hymn from which I wish to take my text:

*Shall the youth of Zion falter,
In defending truth and right?
While the enemy assaileth,
Shall we shrink or shun the fight?*

*While we know the pow'rs of darkness
Seek to thwart the work of God,
Shall the children of the promise
Cease to grasp the "iron rod"?*

*Excerpted from a speech, "Shall the Youth of Zion Falter?" delivered at Brigham Young University, April 12, 1966. Used by permission. This paper may be obtained from Publication Sales, BYU, Provo, Utah. Price 25¢.

²Hymns—The Church of Jesus Christ of Latter-day Saints, No. 157.

It is an interesting question—Shall the youth of Zion falter? The hymn protests vigorously, “No!”

Collectively, of course, youth will not, youth cannot falter; but individually I have seen them do it—falter and fall away.

The Vision of Lehi

It sometimes goes unnoticed that the vision of Lehi, from whence comes this reference to the “iron rod,” places the greatest test with those who have followed the rod of iron to its destination. Listen carefully to the words of Nephi:

... I beheld a rod of iron, and it extended along the bank of the river, and led to the tree by which I stood....

And I saw numberless concourses of people, many of whom were pressing forward, that they might obtain the path which led unto the tree by which I stood....

And it came to pass that I beheld others pressing forward, and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree.

And after they had partaken of the fruit of the tree they did cast their eyes about as if they were ashamed.

And I also cast my eyes round about, and beheld ... a great and spacious building....

And it was filled with people, both old and young, both male and female; and their manner of dress was exceeding fine; and they were in the attitude of mocking and pointing their fingers towards those who had come at and were partaking of the fruit.

And after they had tasted of the fruit they were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths and were lost. (1 Nephi 8:19, 21, 24-28.)

The Test

Note that the test came *after* they had followed the rod of iron, *after* they had partaken of the fruit. (The interpretation of these symbols is given in 1 Nephi, chapter 11.)

What is the test? Why did they falter? It had something to do with becoming ashamed in the face or scoffing and mocking, or pointing fingers.

How can one be unfaltering?

First, be alert enough to know that the challenge, when it comes, is individual. While the youth of Zion will not falter, *you* might.

Many of you mistakenly imagine that if a modern-day Johnston's Army threatened the very existence of the Church, you would be in Echo Canyon,

enlisted as a defender of the faith. You fail to understand that the challenge comes not as an army against the Church, but as the Adversary against your individual testimony.

In the Gospel Context

Near the end of the course work for my doctorate, I was enrolled with three others in a philosophy class. Two of us were completing our doctorates; the other two were just beginning their graduate work.

There arose an issue between myself and the other doctoral candidate. The professor deftly moderated the contest without taking either side. The debate became more intense, and the other two students took sides, one on each.

So there we were, two contestants, each with a “second.” The issue grew more important, and each day I left the class more a failure. Why should this concern me? It concerned me because I was *right* and he was *wrong*, and I knew it; and I thought he knew it. Yet he was able to best me in every discussion. Each day I felt more inadequate, more foolish, and more tempted to capitulate.

Then one of the most important experiences of my entire education occurred. One day as we were leaving class, his “second” made the comment, “You are losing, aren’t you?”

There was no pride left to prevent me from consenting to the obvious. “Yes, I’m losing.”

“Do you know what’s the matter with you?” he asked.

I became interested and answered, “I would like very much to know.”

“The trouble with you,” he said, “is that you are fighting out of context.”

I asked him what he meant. I didn’t know, and he couldn’t explain it. He just said, “You are fighting out of context.”

That night I thought continuously about it. It wasn’t the grade or the credit—it was bigger than that. I was being beaten and humiliated in my efforts to defend a principle which was true. His statement, “You are fighting out of context,” stayed in my mind. Finally, in my humiliation I went before the Lord in prayer. Then I knew.

The next day we returned to class, this time to stay in context. When the debate was renewed, instead of mumbling some stilted, sophisticated, philosophical statement, calculated to show I was conversant with philosophical terminology and had read a book or two; instead of saying, “*The a priori acquisition of intelligence as though from some external source of enlightenment*,” I stayed in context and said, “Revelation from God.”

(Concluded on following page.)

THE SPIRIT SPEAKS ELOQUENTLY (Concluded from preceding page.)

Suddenly the tables were turned. I was rescued from defeat and learned a lesson I shall not soon forget. I stand in debt to the unassuming student from whose remark I learned so much.

Students, learn, seek, grow. Go on for advanced degrees. Rise to prominence in your chosen field. You needn't be unwise or immature in imposing your religious convictions on others. But, when discussing the Church or the gospel, don't be drawn out of context.

Certainly you may not persuade everyone to accept your views. Be wise enough to know when not to try. You can, however, inform them clearly enough so that, accept them or not, they know what they are. Teach faith, repentance, baptism.

Prerequisites

At a university there are a number of courses for which there are prerequisites. For instance, you cannot register for Chemistry 371 without first having taken Chemistry 106. To enroll in Education 657 you must first have completed either Education 460 or 550.

Take the advanced course first without the prerequisite or equivalent training, and likely you will founder. Without knowledge of the basic principles of a discipline you may misunderstand, even reject, elements which are positively true when related to foundation principles of the discipline.

There are in the gospel some prerequisite courses, without which the deeper meaning of some principles of the gospel may not be understood, in fact may be completely misunderstood.

For instance, the limitations under which the priesthood is dispensed could hardly be accepted or understood by one who has not completed the prerequisite courses of faith, repentance, baptism, and the reception of the Holy Ghost.

Never be ashamed of the gospel because people don't agree with you, even apparently alert, intelligent, and well-intentioned people. Don't falter be-

cause you can't explain it in *their* terminology, in *their* context.

Recognize that there must needs be opposition, that you cannot be totally faithful and popular with everybody. You can't be anything and be fully accepted by everybody!

The challenge is not new. Moroni himself began to grieve over his weakness and stumbling in trying to teach the truth:

And I said unto him: Lord . . . I fear lest the Gentiles shall mock at our words.

And when I had said this, the Lord spake unto me, saying: Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness;

And if men come unto me I will show unto them their weakness. I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them.

Behold, I will show unto the Gentiles their weakness and I will show unto them that faith, hope and charity bringeth unto me—the fountain of all righteousness. (Ether 12:23, 25-28.)

Stay in Gospel Context

We need more Sister Buswells in this Church—those who have the inspiration at the appropriate moment to stay in gospel context; not because they cannot equal the world on its own terms, but because they are "not ashamed of the gospel of Jesus Christ: for it is the power of God unto salvation." (Romans 1:16.)

*Father, let Thy light divine Shine on us we pray,
Touch our eyes that we may see; teach us to obey.
Ours a sacred mission is, to bear thy message far;
The light of faith is in our hearts, Truth our guiding
star.*

Library File Reference: LEARNING.

"TEACHER, I'M HERE!" (Concluded from page 209.)

Catch the enthusiasm of the student who fairly bubbles, "Teacher, here I am!" as he enters Sunday School. Build on that exuberant anticipation with pleasant experiences to ingrain and strengthen a love of Sunday School.

Your facial expression, voice tone, and mannerisms all tell how you feel toward each child. Make them all positive. A handshake or other gesture of

affection and a personal comment as each child leaves—"You helped make this such a good Sunday School today," "Thank you for your help," "I'll be looking for you next Sunday," "Please come again"—will give him a pleasant memory and a final motivation to return to Sunday School each week.

Library File Reference: TEACHING—CHILD STUDENTS.



JEFFERSON HUNT AND THE MORMON BATTALION, No. 92
June 1970. Reprints of this double gatefold insert cutout
are available at *The Instructor* office — 20¢ each.

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Mary and Martha

BY LINNIE FISHER ROBINSON

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

And Jesus answered and said unto her, Martha, thou art careful and troubled about many things:

But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. (Luke 10:38-42.)

Jesus did not rebuke Martha because she wished to provide comfort in her home; nor did he say anything to imply that Mary was neglectful. Hence one might believe that Mary had been helping before he arrived and that when he had come she had chosen to listen. Martha was concerned in material service, but she was also hospitable and self-sacrificing.

When I first attended MIA I heard a debate between two matrons representing Martha and Mary. Martha spoke first and told how deplorable a home would be without material comforts. She pictured one where cleanliness and beauty, cultural refinement and comfort were lovingly prepared. "Imagine," she said, "on a cold night, the value of a glowing hearth, shining dishes, appropriate linen, and health-giving food."

There was much to please one in that picture. But since my mother had suggested more than once that I might grow up to be a daughter of Martha because of my regard for orderliness in the home, I withheld my decision until I heard Mary.

Mary asked, "If our Savior were to come to your home tomorrow, would you work all the time while he sat alone, or would you be so hungry to hear him that you would arise early like the

woman discussed in Proverbs 31:15 and do all your housework before he arrived?"

There was more, but I knew before she said it that I wanted to be his disciple, and I hoped I would choose to make time for his word.

A home is a happy place when someone loves it enough to see that it runs smoothly and without trouble. I found it was as easy caring for a home as retreating from it, but I also discovered that my children and I needed time for religious study and for activity.

In Proverbs 31 there are 21 verses praising a virtuous woman: "She openeth her mouth with wisdom" (I take this to mean the gospel of Jesus Christ); "and in her tongue is the law of kindness" (all people, even those of her home, are given courteous regard by her). "Her children arise up, and call her blessed; her husband also, and he praiseth her." (Children will not rise up and call their mother blessed unless she has led them to the sure path of happiness — that of loving and living the gospel. See Proverbs 31:10-31.)

I knew classmates with little religious training who valued trivia almost as they did their lives. They were devastated over any disappointments. They seemed to have nothing to bolster them up. We who believed that God and our parents knew best set our hearts on doing our small good and saw blessings in the rain and snow.

I was enough of a daughter of Mary to know that I could be a better mother if some of my work was done before my little children were awake. So the cleaning was out of the way before they awoke each morning. Each day was like a festival, and when I made cookies or cake each of my children had a separate place to work. Thus were birthday specialties prepared while the children learned. One day Aunt Sue came over early, and we were all making pumpkin pies. She said, "My goodness, why have you done your cleaning before you cook? Are you trying to kill yourself?" But I knew there was more time for me to illus-

(Concluded on opposite back of picture.)



MARY AND MARTHA

From a painting
by Anton Derph

Cover design: Michael Bier
Cover photo: © 1970, The National Gallery of Art,
Washington, D.C.

Mary and Martha

(Concluded from opposite back of picture.)

trate stories and tell of books I'd read to my children as we worked together if some of the house-work was out of the way first. And stories and verses sound better to children who are icing a cake.

There was in our town a woman named Mary, whose son was in the armed forces during World War II. Knowing the vicissitudes of war, she was filled with sorrow and regretted much of the hard work her son had had to do to help pay for his education. She recalled his unpleasant rides to work with a man who was not what he professed to be and who had harrassed her son over many things. She wrote him her regret that he had had to suffer such company. But the son wrote back,

Do not worry about those days, mother, my work and contact with men like that has been an aid to me in this war. The jealousy, dishonesty, as well as ill-temper of that man made me make up my mind that I would never raise my voice to anyone who worked with me, and I never have. I like to think I can serve the Lord wherever I am. Before I left our country's shores, some of my men, who were having a hard time remaining true to their wives, came and asked me why it was not hard for me. It gave me a chance to explain what we believed in our Church and that our religion is

a way of life. Those men asked if they could spend their evenings with me when I was not on duty, and I said that the drinks would have to be soft and the time spent in something that would accomplish good.

Thank you, mother, for living your life with your children. You loved us. You played with us and danced with us. Thank you for finding the time to have the gospel on your lips and sweetness with it.

I am enclosing a letter from a friend who says he worked to get through school because I did. I don't know if that is exactly true, he was a pretty fine fellow. However, if it is so, I feel very humble and thank the Lord I had a mother who encouraged me.

"To everything there is a season,"¹ a time for us to learn and a time for us to teach our children. Be a true daughter of Mary.

1 Ecclesiastes 3:1.

For Course 9, lesson 48 (August 23), "What It Means to Be a Latter-day Saint"; for Course 17, lesson 45 (August 16), "Christ — Our Standard"; for Course 19, lesson 42 (August 2), "Worship"; for Courses 18, 20, 37 and 46 (August 19), "Building Our Foundation on Christ"; and "Seeking and Recognizing Spiritual Guidance"; for Course 27, lesson 42 (August 23), "Living Waters"; to support family home evening lessons 37 and 46; and of general interest.

Library File Reference: JESUS CHRIST — SERMONS AND TEACHINGS.

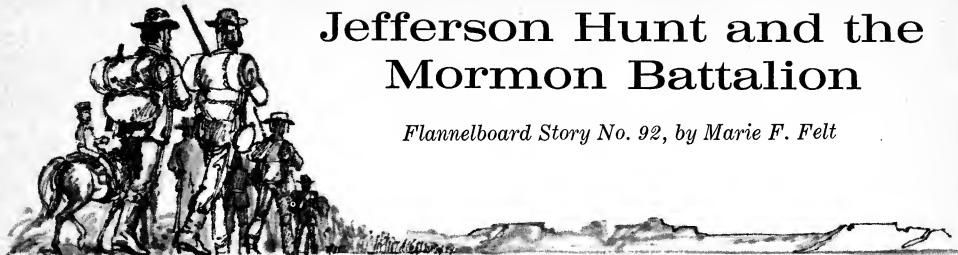
MARTHA! MARTHA!

*"Dost Thou not care," she sighed,
"That I am left alone to serve,
While Mary rests supinely at your feet —
Face all aglow — eyes live with light,
As if each word a pearl
And she would not let one bead fall?"
She fretted more, "It's always so with her.
Bid her come and help me, Lord."
With broom she tidied up the hearth
And scurried to and fro with chores.
The Master softly called, "O Martha, troubled
Martha,
You make THINGS SO DEAR,
Is it not enough this day,
That I AM HERE?"*

— Hazel Loomis.







Jefferson Hunt and the Mormon Battalion

Flannelboard Story No. 92, by Marie F. Felt

On June 30, 1846, the Camp of Israel was sprawled out over the bluffs by the Missouri River. The saints had gathered in a special meeting called by their leader Brigham Young to hear Captain Allen of the United States Army. He told them that the President of the United States was asking for 500 men to help in the war against Mexico.

Five hundred men! What a blow to the struggling pioneers. Five hundred men to leave their families and cross the continent without them. What should they do?

As President Young arose to speak, a feeling of confidence began to replace that of fear. He gently advised all eligible men to enlist. He told them that he would do his very best to see that all their families reached their destination. An advantage would accrue to all of the saints, he assured them. For if the 500 men joined it meant that they would have free transportation across the country. Also, the pay that they received would take care of the expenses of their families and help the main body of saints until they reached the place chosen for their new home. [End of Scene I.]

As the United States flag was hoisted to a tree mast, enrollment in the Battalion began. Jefferson Hunt was among the first to step up and sign his name. He willingly accepted the challenge to serve his country. [End of Scene II.]

After the enrollment of the first Company of volunteers, Brigham Young spoke to them and said: "... Blessings we are looking forward to receive will be attained through sacrifice. . . All the fighting that will be done will be among yourselves. . ."¹

The Battalion was raised by July 16, and Jefferson Hunt was elected Senior Captain. This was an unheard of thing in military history—privates electing their own officers! On the just-finished four-

month trek of the saints across Iowa, Jefferson Hunt had displayed the judgment and wisdom that won him this high honor. On this trek the other saints had noticed that Jefferson was always one of the first ready and out on the road. He was well-outfitted and quick to lend a helping hand to others. Since he was an officer, there were no sad good-byes to his loved ones. His family accompanied the battalion, along with families of other officers.

Before the march began, President Young talked to the men of the Mormon Battalion, giving them instructions and advice. The Battalion members were promised, on condition of faithfulness, that their lives would be spared, the expedition would result in good, and their names would be held in honorable remembrance throughout all generations. They must remember their prayers, honor God at all times, be virtuous, clean, and kind. They were never to take that which did not belong to them, and they were never to take a life where it could be avoided. President Young told them that they would probably be mustered out about 800 miles from the location of the main body of the saints in the Great Basin.

As the men prepared to serve in the Battalion, they were given money by the government for supplies and clothes. Instead of spending much of their money for such articles, however, they preferred to march in what they had. The money they received they turned over to the saints for the purposes suggested by Brigham Young. The Battalion men furnished their own mules and wagons for the supply train. They even made arrangements to have their wages sent back to the Church to be used for the support of their families, for gathering the poor from Nauvoo, and for other needful purposes. [End of Scene III.]

The Mormon Battalion began its march on July 20, 1846.

Such an army the Battalion was! In all military history there was nothing to compare with it. It was raised from a people who hated war and bloodshed.
(Continued on following page.)

For Course 4, lesson 30 (June 21), "A Long Journey"; for Course 9, lesson 40 (July 5), "A Latter-day Saint Is a Good Citizen"; for Course 15, lesson 38 (July 26), "Two Years in Prison"; and of general interest.

¹Pauline Udall Smith, *Captain Jefferson Hunt of the Mormon Battalion*; Nicholas G. Morgan, Sr., Foundation, Salt Lake City, Utah, 1958; page 58. Permission to use materials and information granted by the publisher.

JEFFERSON HUNT AND THE MORMON BATTALION (*Continued from preceding page.*)

Volunteers who were supposed to be soldiers gathered in prayer and asked God to avert battle. . . .²

The first days were very difficult. They traveled four days in mud. The supply wagons were delayed, which meant their rations were very short. They had a small amount of parched corn, which was given only to the children. When the supply wagon caught up to them, there was only flour to be rationed out. They had no cooking utensils, so they made a bowl-shaped hollow in the bag of flour and poured water in it; then they mixed the water and flour into dough. They twisted this dough onto the end of a stick and baked it over the fire. These "doughbobs" were all they had to eat for five days.

The country became more desolate. The land was very sandy, with no water, and the sun became a great fire over their heads. A mirage of fog rising over a cool lake beckoned them on, but it always remained just out of reach. They finally reached water—one small pond infested with every size and form of insect and crowded with a herd of buffalo. They drove out the buffalo, then filled the canteens, and sucked the water through silk handkerchiefs to quench their thirst. [End of Scene IV.]

After being outfitted at Ft. Leavenworth the Mormon Battalion began its march westward. There were mountains to climb, rivers to cross, and hot deserts to plague the company. At times they had to dig holes deep in the sand to obtain water.

Because they slowed down the march, the wives and children were forced to leave the Battalion. Jefferson Hunt's family went to Pueblo and later left there with other families and Captain Brown to rejoin the Battalion in California. But enroute they came into Emigration Canyon and were welcomed by Brigham Young and the pioneers, who had arrived five days earlier. Jefferson Hunt's family remained with the saints in Salt Lake Valley. [End of Scene V.]

As the Battalion continued its journey, a cold rain fell in the valley with heavy snow in the mountains. The storm settled sandy roads, making them easier to travel. Three days later, however, the sand had dried; and it took 20 men to each wagon, with long ropes, to help the teams pull wagons over the sand hills.

Finally there was no road at all for them to follow. Many of the men were ordered to walk in double file in front of the wagons and tramp a trail for the wheels. As they continued to march, the sand was heavier than they could remember. Water remained scarce. The men were nearly barefoot, some tying

²Pauline Udall Smith, *Captain Jefferson Hunt of the Mormon Battalion*, page 59.

their feet in rawhide and others wearing cast-off clothing on their feet as protection against the burning sand.

The six-day crossing of the California desert was a nightmare. Men gave out by the score, black with thirst. Clouds and wind moderated the final stretch, but men were scattered for 15 to 20 miles along the road, some sick and some prostrate for want of water. Others had feet so sore they could not walk. But thanks to the faith, stamina, and wisdom of their leaders, no lives were lost.

Then they entered rough mountain country, finally finding water and some grass. The six desperate days of the desert were over, but the men were completely worn out. [End of Scene VI.]

That day they received a letter from the governor of San Diego, promising assistance. They spent the day resting and cleaning their arms. In the evening they got together enough energy to parade and be inspected. After this they sang merry songs, grateful that their journey was nearly over.

When the Battalion reached San Luis Rey, climbed a bluff and saw the Pacific Ocean, a great cheer arose. They forgot that they were hungry, ragged, barefoot, and far from home. They gave thanks to God that their lives had been spared. They then took up quarters five miles from San Diego. The march of the Battalion was over.

Lieutenant Colonel Phillip St. George Cooke, Battalion commander, wrote the following:

The lieutenant colonel commanding congratulates the Battalion on their safe arrival on the shore of the Pacific Ocean and the conclusion of their march of over two thousand miles. History may be searched in vain for an equal march of infantry. . . .³ [End of Scene VII.]

In October, 1847 Jefferson Hunt reached Salt Lake Valley. It was wonderful to be reunited with his family. California had much to offer him and his companions; but he chose to journey to Salt Lake Valley, acting under the counsel and advice of President Brigham Young, whose judgment he trusted. [End of Scene VIII.]

Library File Reference: MORMON BATTALION.

How to Present the Flannelboard Story:

Key to Flannelboard Figures

OT—Old Testament; BM—Book of Mormon; NT—New Testament; CH—Church History; ML—Modern Life; PGP—Pearl of Great Price; DC—Doctrine and Covenants.

Characters and Props Needed for This Presentation Are:

Brigham Young, standing (CH176) (Scenes I, III).

²Pauline Udall Smith, *Captain Jefferson Hunt of the Mormon Battalion*, page 106.

Captain James Allen, standing (CH177) (Scenes I, II). Use same figure to represent Col. Cooke in Scene VII.
 3 saints (men) (CH178) (Scenes I, II, III, IV, VII).
 Jefferson Hunt, age 43 (CH179) (Scenes I, II, III, IV, V).
 Celia Hunt, age 40, holding twin babies Mary and Parley; with Harriet 11, John 13, Hyrum 5 (CH180) (Scenes I, IV, V, VIII).
 Recruiting officer at table (CH181) (Scene II).
 Pen (CH182) (Scene II).
 Doughboys (CH183) (Scene IV).
 A fire (CH184) (Scene IV).
 Jefferson Hunt and three men of the Battalion on the desert (CH185) (Scene VI).
 Jefferson Hunt in old uniform back home with family (CH 186) (Scenes VII, VIII).

Order of Episodes:

SCENE I:

Scenery: Outdoors, at Council Bluffs.

Action: Captain James Allen addresses the Mormon pioneers and asks for 500 men for United States Army. Then Brigham Young speaks and encourages the men to volunteer.

SCENE II:

Scenery: Outdoors, at Council Bluffs.

Action: Recruiting officer begins to sign up men. Jefferson Hunt is one of the first to join. (Pen may be placed in his hand.)

SCENE III:

Scenery: Outdoor scene.

Action: Brigham Young talks to the men of the Mormon Battalion, giving them instructions and advice.

SCENE IV:

Scenery: Outdoor scene.

Action: The march begins. The supply wagon has been delayed and the people have no food. When the supply wagon does catch up there is nothing but flour. The people eat doughbobs for five days.

SCENE V:

Scenery: Outdoor scene.

Action: Jefferson Hunt bids his family farewell. They must leave the Battalion with other women and children.

SCENE VI:

Scenery: On-the-desert.

Action: The men suffer great hardships. They wrap their feet in cast-off clothing to protect them from the burning sand. The sand is so deep they move very slowly and laboriously.

SCENE VII:

Scenery: Outdoor scene overlooking Pacific Ocean.

Action: The men climb a bluff and cheer their arrival at the ocean, giving thanks to God.

SCENE VIII:

Scenery: Indoor scene.

Action: Jefferson Hunt has finished his time with the Battalion and has returned to the Salt Lake Valley and his family.

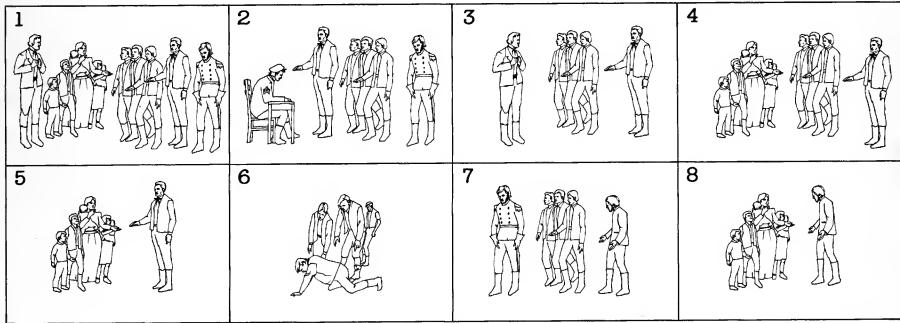
Flannelboard Index Information:

STORY NO. 92:

Figures: CH176—CH186.

NAMES INDEX: Hunt, Jefferson.

TOPICAL INDEX: Loyalty, Obedience, Trials.



"THE PURE IN HEART" (Concluded from page 207.)

It Is Not Impossible

Love, loyalty, honesty, truthfulness, humility, contriteness, sacrifice, kindness, persuasion, long-suffering, gentleness, meekness—all these and more become part of us as we grow into perfection. All are important; all are part of a pure heart. There must also be guilelessness, a lack of deviousness, a clarity of soul wherein lies no dishonest, filthy, or evil thing. As Paul said,

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. (1 Corinthians 13: 12.)

We will achieve purity of soul as rapidly as we learn to free ourselves from the influence of all evil, from the burdens of remorse, guilt, insensitivity, and all things that enslave the soul. Purity is the freedom to see God.

Idealistic, utopian, impossible? Idealistic and utopian, but not impossible. Others have found the way; so can we. It may take time, but it will be worth all the effort. Remember, "this is Zion—THE PURE IN HEART; therefore, let Zion rejoice." (Doctrine and Covenants 97:21.)

Library File Reference: PURITY.



Superintendents

Changes in Methods of Promotion

This year the method of advancing pupils in Sunday School changes radically. For many years past, on promotion day every class has been advanced as a whole. The members retained the same classmates, all of whom began studying a new course. For example, all the members in 1968-69 studying Course 10 (*History of the Church for Children*) were advanced on promotion day to Course 11 to begin studying *Old Testament Stories*.

This is no longer the procedure. Now, under the new system for correlation, only the older members of each class are to be promoted. This September 6, 1970* each class is divided approximately in half, losing the older half from each class to that class with the next higher course number, and receiving the older half from the class with the next lower number.

Those members of Course 3 (*Gospel Lessons for Little Ones*) who are four years old (as defined in this article) will be taken from Course 3 to form Course 4 alone, studying *We Learn About Our Heavenly Father*.

"Four years old" means four years old according to the school entrance requirements in the school district in which the child lives. If the school rules require that the child entering first grade be six years old by October 1, a child who will be four years old by October 1 should enter Course 4. Any child who is four years old after October 1 in that district should be retained in Course 3. Likewise, if November 1 is the date set for six-year-old

children to enter school in that school district, then in that district the child who will not be four years old by November 1 should be retained in Course 3. Likewise, if, in another school district, November 1 is the date set for six-year-old children to enter school, then in that district a child who will be fours years old by November 1 should be placed in Course 4.

All members of Course 4 (*Beginnings of Religious Praise*) will go into Course 5, to be taught *Growing in the Gospel, Part II*. They will not be combined with pupils of another age.

All members of Course 5 (*Growing in the Gospel, Part I*) will go into Course 6 to study *We Learn about Our Savior* (6-7-year-olds), along with former members of Course 7 who have not turned eight.

Those members of Course 7 (*Living Our Religion, Part I*) who have turned eight** will go into Course 8 to study *Come Follow Me* (8-9-year-olds), along with former members of Course 9 who have not turned ten.

Those members of Course 9 (*What it Means to Be a Latter-day Saint*) who have turned 10** will go into Course 10 to study *Fundamentals of the Gospel* (10-11-year-olds), along with the former members of Course 11 who have not turned twelve.

Those members of Course 11 (*Old Testament Stories*) who have turned 12** will go into Course 12 to study *The Book of Mormon* (12-

13-year-olds), along with the former members of Course 13 who have not turned 14.

Those members of Course 13 (*The Life of Christ*) who have turned 14** will go into Course 14 to study *A Marvelous Work and a Wonder* (14-15-year-olds), along with former members of Course 15 who have not turned 16.

Those members of Course 15 (*Ancient Apostles*) who have turned 16** will go into Course 16 to study *My Religion and Me* (16-17-year-olds), along with former members of Course 17 who have not turned 18.

Those members of Course 17 (*Scriptures of the Church of Jesus Christ of Latter-day Saints*) who have turned 18** will go into Course 18, along with all former members of Course 19 (*Christ's Ideals for Living*) except those who have already had four years in this class and who choose to go into one of the adult classes. Course 18 will study *In His Footsteps Today*.

In dividing the school-age classes, superintendencies and teachers should not hew strictly to the age line. Let pupils go on remain with their peers. Is John in the same grade at school with his friend Henry, though on promotion day John is still 11 while Henry is 12? John should be promoted with Henry. Has Marie failed in school and been kept in the same grade for repetition, though she is 12? If it embarrasses Marie not to be promoted in Sunday School with the other girls of her same age, she should be promoted, though this time the school-grade criterion cannot be applied.

We are trying to emphasize that

*In most parts of the southern hemisphere class advancement is scheduled from February 7, 1971, to March 7, 1971.

**Or who should be promoted for companionship or other reasons.

in Sunday School advancement each individual should be considered. Promotion deals with persons, each one different from everybody else. It cannot be a wholesale affair any more than teaching can. Just as a good teacher assesses each pupil and directs his teaching to influence the life of that pupil, so does he analyze each pupil to see whether he should be promoted. When making this decision, he

looks especially at age, day-school companions, and Sunday School companions.

Where age is determinative in the division of the older classes, the same rules may be used to ascertain age as those discussed for the division of Course 3. It is not the actual age on promotion day, which is important, but the school grade of the pupil.

Pupils who have become accustomed to advancing as a class may be prone to resent saying good-bye to the older classmates and to having younger children brought in to be with them. This year, then, it is particularly important that the right decision be made as to who should stay and who should go.

—General Superintendent
David Lawrence McKay.

Answers to Your Questions

The Assistant Sunday School Teacher

Q. Are assistant Sunday School teachers who are called to teach in Junior or senior Sunday School members of the Sunday School faculty? —Fort Wayne Stake.

A. Yes. The assistant Sunday School teacher is a member of the Sunday School faculty and should be considered so for all purposes.

Sunday School Officers and Teachers

Q. How are Sunday School officers and teachers called and set apart? —Ogden Stake.

A. Sunday School officers "are chosen, interviewed, and called by the bishopric, and, following the sustaining vote of the ward membership, are set apart by the bish-

opric. Officers and teachers in the auxiliary organizations may be nominated by the auxiliary heads and should be interviewed and approved by the bishopric. They may be sustained in their regular meeting of the respective auxiliary and are to be set apart by or under direction of the bishopric. Auxiliary leaders should not contact new workers until the bishopric has interviewed the prospective candidate and has issued the call." See the *General Handbook of Instructions*, No. 20, page 31.

Reassembling in Jr. Sunday School

Q. Is reassembly recommended in Junior Sunday School?

—Missoula Stake.

A. Yes. It is recommended that

all classes come to the Junior Sunday School room for closing exercises and final prayer.

—The General Superintendency.

IF I COULD WALK

*If I could walk in your shoes a day
And feel your heart beat high,
Know all your worries, fears, and
loves,
Aware when you but sigh,
I might develop inner sight,
Compassion for mankind;
By feeling one soul's faintest breath
My own strength I may find.*

—Gladys Hesser Burnham.

Memorized Recitations

for August 2, 1970

The following scriptures should be memorized by Courses 11 and 17, respectively, during June and July, 1970, and recited in unison during Sunday School worship service on August fast day.

COURSE 11:

"The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has

not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us."

—Doctrine and Covenants 130:22.

COURSE 17:

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." —Isaiah 55:9.

COMING EVENTS

July 24, 1970
Mormon Pioneer Day
in Utah

September 6, 1970
Class Advancement
(Northern Hemisphere)
New Courses Begin

Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of August



HYMN: "We Love Thy House, O God"; author, William Bullock; composer, Leroy J. Robertson; *Hymns—The Church of Jesus Christ of Latter-day Saints*, No. 203.

At first glance the hymn under consideration might be thought appropriate only for a dedicatory service; and it was, in fact, with this in mind that it was written. While the author, William Bullock, was serving as a young naval officer, he became seriously distressed over the moral conditions along the coast of Newfoundland. Upon resigning from the English navy he returned to Nova Scotia and was instrumental in the construction of a small chapel. It was for the dedication of this chapel that "We Love Thy House, O God" came into being.

Yet the text of this hymn may be appropriate for any time and for virtually any use except to precede the sacrament. We need to be reminded often of the importance of maintaining the proper atmosphere in the house of the Lord in order that it may be possible for him to be there. There are numerous scriptures telling us what the Lord expects of us in his house. The most familiar is likely found in Section 132 of the Doctrine and Covenants:

Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. (Verse 8.)

This scripture is often quoted, but perhaps too seldom followed by us gregarious mortals! As musicians we can be influential toward promoting reverence, not only by choosing hymns, such as this one, which point specifically to our need for proper thinking, but also by

careful and adequate preparation and by far-sighted observance of the needs of each particular worship service, so that the music may be correlated with the other elements of that service: the scriptures, the 2½-minute talks, etc. In addition, the conductor can help by his own example to establish the worshipful posture of the service.

In his first epistle to Timothy, Paul referred specifically to the local ecclesiastical authorities when he said: "These things write I unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God. . . ." (1 Timothy 3:14, 15.) Paul's admonition seems equally applicable to all of us today. There can be no doubt that special behavior is to be expected of us in the house of God. A colleague of mine once eloquently stated his view about the church when he said, "I like to feel as if I am entering the home of a cherished and highly respected friend." Perhaps if our congregations could think of the house of the Lord in this manner, it would point up the idea of reverence with greater immediacy than is frequently the case. We certainly would not be boisterous in such a circumstance, nor careless with our friend's property, and we would be attentive to what he had to enrich our lives and what he had to say.

The riches available from the Holy Spirit in our worship services are boundless if we are only available for them, and the impetus the music can give to enhance that attitude of receptivity cannot be overestimated. It is with this in mind that I believe we should ap-

proach this practice hymn.

The hymn is easy and unaffected in both text and music, and these characteristics are highly compatible to the spirit of reverence. Built on a series of two-measure phrases, it has a pervading air of simplicity which recalls the childlike faith indicated as so necessary by the Savior.

Because of its short phrases one may be tempted to sing or conduct this hymn in a choppy manner. The conductor is urged to use a smooth, rather expansive style of beat, with no flourishes, and the organist should likewise use a legato style, phrasing with the singers.

It is suggested that from time to time a quartet of capable singers (preferably from the ward) be used to present an unfamiliar hymn to the congregation for the first time. After they have sung it through once, they might be asked to sing it once more with the congregation in order to give people greater security as they try it for the first time. Always be mindful of possibilities to develop confidence among members of the congregation, and thus make singing a joyful experience which they will look forward to.

Remember to use any additional practice time to review hymns previously presented. Inasmuch as this is "practice" rather than recreational singing, call to mind some of the less familiar review hymns once again, until they too become well remembered and sought after. It is unlikely that the well-known hymns will suffer undue neglect, since they will be frequently chosen for this and other services.

—Ralph Woodward.

Junior Sunday School Music Period for the Month of August

SONGS: "The Family"; author, Mabel Jones Gabbott; composer, Richard Clinger; *Sing With Me*, page D-13.

ALTERNATE: "Praise God from Whom all Blessings Flow"; author, Thomas Ken; music from the Genevan Psalter; *The Children Sing*, No. 24.

Two songs dealing with the family were originally scheduled for August.¹ However, the Primary Association schedule for October and December 1970 will call for one of these ("Family Night"), so let us concern ourselves with only "The Family" this month in Junior Sunday School and see how Sister Adams approaches this song with the children.

"When your feet skip, boys and girls, do they sound like this? (she claps and shows)



"Or do they sound like this? (she claps and shows)



"Before you answer, try clapping the two patterns with me. Now, raise your hands to answer: Which one sounds more like feet skipping? Johnny, Claude, and Neville all agree on the second one. Let's all try that pattern again, clapping

¹See Junior Sunday School Hymns of the Month (1969-70); *The Instructor*, July, 1969, page 253.

and saying, 'skip-ty skip-ty skip-ty skip-ty.'

"If you are especially happy, which way would you more likely move—with a skip? (she claps) or a walk? (she claps)." Many children in Junior Sunday School are not yet able to skip, but they all have kinds of joyful, bouncy movements similar to skipping which they can refer to for this rhythm experience.

"Well, what kinds of things at home can make us happy like that?" Sister Adams accepts some answers, by raised hands only, encouraging each child called upon to stand and answer loudly enough for all to hear. She asks a child farther away if he was able to hear the first child's answer. Since her Sunday School has been using the inspirational presentation program for 14 months, this ability to express their ideas clearly is now commonplace for all age groups.

"Corinne has something which makes her happy enough to skip. What is it?" Just then the door opens and Corinne's mother and father, brother and sister, enter. By rearrangement Corrine skips across the room to them. Daddy catches her up in a big hug and holds her while Corinne's family sings "The Family." This family has, of course, been selected be-

cause it sings easily and naturally and was willing to learn the song in advance for this occasion.

"Yes! Our families can bring us more happiness than almost anything else when we all live as Heavenly Father wants us to live. Let's ask Corinne and her family to sing their song once more, and you listen so you can tell me some of the things this family do that make them happy."

The family sings again, emphasizing the words. As children respond after the song, Sister Adams puts on the board pictures representing the different activities as they are recalled by the children: the family popping corn, Daddy telling stories, Mother leading a song, the family grouped together, the family in prayer.

Sister Adams calls on individual children to hold up each picture. "As Corinne's family sing the song once more, let's see if each child holding a picture can put himself in the right place in line as he hears his particular picture mentioned. We had better check once more to be sure we know what each picture represents." As she points to each child's card, now in random order, she finds out if the children can describe the activities portrayed. Then she reinforces their memory

(Concluded on following page.)

Organ Music To Accompany August Sacrament Gems

Roy M. Darley

SENIOR SUNDAY SCHOOL

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."²

JUNIOR SUNDAY SCHOOL

"I will go and do the things which the Lord hath commanded."³

¹John 3:5.
²1 Nephi 3:7.

and understanding by saying the exact phrases used in the song for each picture. Finally the family sings a phrase of the song, the children echo the phrase, and the child with the picture described by that phrase is helped to find his place in line.

Sister Adams then assigns part of each class to be her "specialists" for different phrases of the song:

GROUP A: When the family gets together after evening work is done.

GROUP B: Then we learn to know each other, popping corn and having fun.

GROUP C: Then our Daddy tells us stories, Mother leads us in a song:

GROUP D: *And it seems that nothing in this world could possibly go wrong.*

First the family sings a phrase; then the "specialist" group sings it; then it is sung by the entire

Sunday School. This process is repeated for each phrase.

With the help of Corinne's family and the pictures reminding them of the words, the children can soon sing the song by themselves. Further activities on subsequent Sundays include:

1. Reviewing the song by the "specialist" groups and helping where needed.

2. Changing each group's special phrase assignment.

3. Hearing any groups alone as they feel they can sing the entire song without help.

4. Having half the children mark the pulse-accent groups by a CLAP-snap pattern, while the other half claps and sings the rhythm of the melody. (Ignore the fermatas in this activity.)

5. Having the children do a CLAP-snap pattern as they sing, while following the beat pattern of the conductor. Sister Adams uses a broad delay at the fermata to help the children meet the challenge.

of prolonging their voices, even though their CLAP-snap pattern is temporarily interrupted.

6. Arranging with the bishop for the children to sing this song in sacrament meeting in connection with a talk emphasizing the value of family home evening.

An optional activity which would have high growth potential for the children in rhythm, pitch, and harmonic experience is the playing of a simple three-note descant on the bells.

This descant is shown on the song notation accompanying this article. It is imperative, however, that the bells and any keyboard accompanying instrument be tuned to standard pitch to obtain a valid musical effect. The singing and accompanying must be soft enough, and the bell playing loud enough, for the children to hear the effect. The children might sing without accompaniment if they can maintain the pitch of the bells throughout.

Notice that the accompaniment printed for this song is pianistic and will require modification if the organ only is available. The stake Sunday School music director should arrange for a suitable organ accompaniment modification to be distributed to those wards who have only organs and whose organists cannot make their own adaptation.

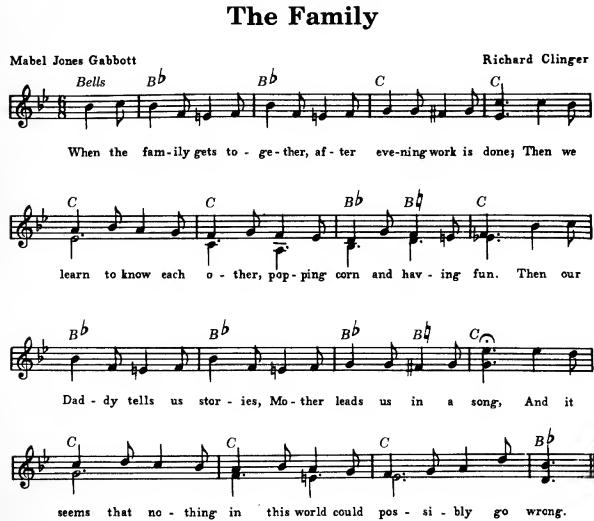
—D. Evan Davis.

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Whether you're planning a group holiday or teaching a class . . .

Preparation Spells Success

by R. Irwin Goodman*

For Faculty Meeting Enrichment

Has it ever occurred to you that there is a great deal of similarity between selecting instructional materials for a Sunday School lesson and planning a trip? Suppose, for example, you want to travel to Alaska. And suppose that the week before you leave you are going to teach a lesson on tithing to a class of six- and seven-year-olds. Let's see how preparation for these two tasks will be similar.

Where Are You Going?

First, there is the matter of goals. In connection with your trip you are going to have to be quite specific about your destination. Exactly where in Alaska do you want to go? If you aren't really sure, you will have hard time deciding how to get there. Let's say that the specific objective of your trip is the little southwestern Alaskan village of Red Devil, population 152.

In a similar way, you should also have specific goals in mind when planning your lesson on tithing. Just to say that your objective is "to teach about tithing" is not really helpful. Exactly what do you want your class members to know and do as a direct result of this lesson? Perhaps your specific objective could be stated as follows: "At the end of the class each class member should be able to compute his tithing."

How Will You Travel?

Now back to your trip. Once you have decided you want to go to Red Devil, your first step will probably be to find what kinds of transportation could be used to reach your destination. You may discover that you have the choice of traveling part of the way by bus, plane, train, or even ship, and

*R. Irwin Goodman took an EdD degree at the University of Indiana in 1969 and is now director of educational materials at Brigham Young University. A convert to the Church since 1955, he currently serves on the Church Correlation Committee in the area of priesthood teacher development. His wife is Shirley May Brooks, and the couple have four children. They are members of the Orem 18th Ward, Orem (Utah) Stake.



part of the way on foot, by helicopter, or by dogsled.

Once you know all the modes of transportation available, you can begin to make your selection. You will want to decide which means or combination of means will get you and your group to Red Devil most safely, efficiently, and pleasantly. To help you in your decision you will probably stop and ask yourself if there is anything special about your group of travelers that would make one way of traveling better than another. Is anyone afraid of heights? How about the seasickness problem? Do some members of your group prefer trains to air travel? How about the scenery enroute? Are there problems with expenses?

With all these considerations in mind, you will be able to make up a final transportation plan. You may decide to start out by walking from your homes to the bus station and then taking the bus to Seattle, Washington. From Seattle you could fly to Anchorage, Alaska, and then continue on by dogsled to Red Devil.

What Will You Take and Why?

Now think about your group of six- and seven-year-old boys and girls and their lesson on tithing. What aids will you use to help them reach the goal of learning to compute their tithing?

First of all, you might make a mental note of all the kinds of things that you *could* use in accomplishing the lesson objectives with your class. You can't use all of them at one time, of course, but a number of them *could* help. You will want to stretch your thinking to the point where all of the useful alternatives will be considered. You have probably noticed that some teachers don't seriously consider the various instructional materials available to them and therefore end up by just talking, or just talking and showing pictures in their classes. When you stop to think about it, that makes about as much sense as

planning to go to Red Devil just by dogsled.

Once you have listed all the different aids available for attaining your lesson goal, you can begin selecting specific materials from among them. You will want to decide which combination of activities and materials would be best to use in helping *your* students achieve the lesson objective. Would they be more interested in one kind of learning activity than another? Would they be able to read words if you wrote them on the chalkboard? How many in your class can already compute a tithe? You will consider your class members carefully to see if what you know about them would make one kind of approach better suited to them than another.

When you review the special needs of your class members in your planning, you are insuring that the instructional materials you select are appropriate, not only for the objectives, but also for your students. When you carefully consider all kinds of materials, you won't trap yourself into always using the obvious and denying yourself and your students the interest and variety that results from careful planning.

As you think about the activities and materials you could use, you will want to plan to involve class members in your lesson presentation as much as possible. After all, it is *they* who are to reach the lesson objectives, under your guidance.

With all these considerations in mind you might finally plan your lesson to include a combination of felt objects on a flannelboard, simple drawings on the chalkboard, along with small objects and pennies for your group to manipulate during the tithing lesson.

Where Will You Get Your Materials?

In your travel arrangements so far, destination has been selected and decisions have been made on means of transportation. Your next step is the matter of making reservations and buying your bus, plane, and dogsled tickets. Likewise you now need to obtain the necessary instructional materials for your lesson.

Perhaps you will have some of the materials that you will need for your lesson around the house. You can visit your meetinghouse library for those things that you don't have on hand. With your help and suggestions, this library could be a good source of pictures, objects, charts, maps, and of filmstrips, records, and tape recordings. It should also have materials on hand for you to use in making some of your own instructional materials.

There will be times when the instructional materials best suited to your objectives, like premium plane tickets to Anchorage during tourist season, just aren't available. Perhaps they are too expensive to

purchase or rent and they are beyond the capability of anyone in your ward or branch to produce. In a situation like this you will have to make use of the next best thing to accomplish the lesson objectives. Don't forget, however, that the unavailability of certain materials doesn't change the objective for the lesson, it just alters the means of getting there. On your trip to Red Devil, a bridge that is out or an unavailable airline ticket shouldn't keep you from your destination. Alternate routes and means of transportation are available both to the teacher and the traveler.

See the similarities between traveling and selecting instructional materials? First, you have to *decide* exactly where you want to go on your trip or with your lesson; second, you need to *take note of all alternative ways* of reaching your objective. Third, you must *select* the best means and materials for your group to attain this objective, taking into consideration their needs, interests, and limitations. Fourth, you must *obtain* the necessary materials and schedule them for use.

Result: A Successful, Happy Experience

Now only one step remains. You must put your plans into action!

On your trip to Red Devil you have your travel tickets ready; now you and your group must make sure to go down to the bus depot with your baggage in time to catch the bus. In Seattle, you will have to find your way to the airport and board the right airplane for your flight to Anchorage, Alaska. When in Anchorage, you will have to find the right dogsled team and then make the best of the balance of your trip to Red Devil. To avoid mix-ups, you will have to keep your tickets in order and your travel plan in mind throughout the trip. Good luck!

But as we have seen, there is more than luck involved in making this trip successful. And there is more than luck involved in using instructional materials successfully in your classroom. In both cases, when you make good decisions ahead of time, the task is a lot easier.

By deciding what your class members should be able to do at the end of the lesson and carefully weighing the possible means of achieving this goal in light of their individual needs and capabilities, you can select and schedule useful materials and other learning activities.

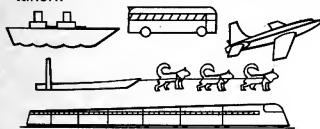
With the goal firmly in mind and your plans geared to this goal, you will not have to depend on luck in your Sunday School lesson on tithing. As with your trip to Alaska, you and your group can look forward to a successful, happy experience.

Taking a Trip

Decide on destination



Which means of travel could be taken?



Determine special requirements of travelers

Can't swim
Afraid of heights
Prefers train



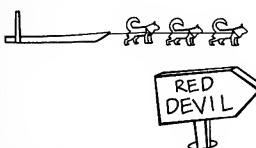
Select best ways of traveling, considering destination and needs of the group



Purchase the tickets

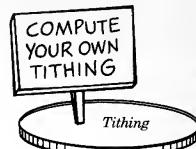


You are on the way!

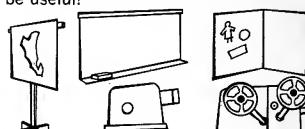


Teaching a Lesson

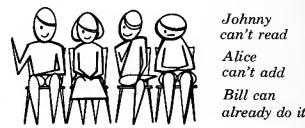
Write lesson objective



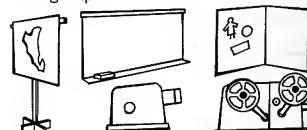
Which instructional materials might be useful?



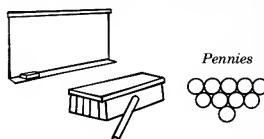
Consider special needs of students



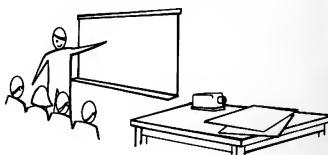
Select most useful materials, considering lesson objectives and needs of the group



Obtain instructional materials



Use instructional materials in class!



To all kindreds, tongues, and peoples, the latter-day Church of Jesus Christ declares:

"WE BELIEVE IN THE GIFT OF... REVELATION"

(SEVENTH ARTICLE OF FAITH)

by Leland H. Monson

Nature is a revelation of God to man. Our poets have sensed this truth. Elizabeth Barrett Browning, in *Aurora Leigh*, expressed it about as well as any of them. She wrote:

*Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes,
The rest sit around and eat blackberries.*

Our prophets have also been aware that God has revealed himself through nature. Alma wrote:

... The scriptures are laid before thee, yea, and all things denote there is God; yea, even the earth, and all things that are upon the face of it, yea, and its motion, yea, and also all the planets which move in their regular form do witness that there is a Supreme Creator. (Alma 30:44.)

Without question, the extent and grandeur of the universe are a revelation of God to man.

But nature is only one way in which God has revealed himself. The standard works of the Church, the Bible, the Book of Mormon, the Pearl of Great Price, and the Doctrine and Covenants all contain revelations from God. These revelations were committed to us by humble and receptive servants of our Heavenly Father.

The Quickening of Our Natural Faculties

The remarkable revelations contained in the Doctrine and Covenants, were given as God spoke to us through Joseph Smith.

Different means were used by God to communicate with Joseph. The Holy Ghost, of course, is a revelator. He awakens, quickens, our natural faculties. The Holy Ghost can adapt his communication to all man's nature. Parley P. Pratt wrote:

For Course 7, lesson 52 (August 30), "Teachings From the Doctrine and Covenants"; for Course 9, lesson 46 (August 23), "Joseph Smith—the Great Latter-day Prophet"; for Course 17, lesson 44 (August 9), "The Work of God"; for Course 20, lesson 44 (August 2), "Worship"; for Course 22, lesson 46 (August 16), "Seeking and Recognizing Spiritual Guidance"; for Course 27, lesson 43 (August 30), "True Saints' Abiding Companion"; for Course 29, lesson 35 (July 5), "The Doctrine and Covenants"; for Course 30, lesson 35 (July 5), "The Doctrine and Covenants"; to support family home evening lesson 46; and of general interest.

The gift of the Holy Ghost . . . quickens all the intellectual faculties, increases, enlarges, expands, and purifies all the natural passions, and affections, and adapts them by the gift of wisdom to their lawful use.¹

To Joseph Smith the Lord said:

Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men. (Doctrine and Covenants 18:18.)

That the Holy Ghost is a revelator of the Father and the Son is abundantly clear from God's statements on baptism given to Joseph Smith in April, 1830:

Wherefore, the Almighty God gave his Only Begotten Son . . . That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved—not only those who believed after he came . . . but all those from the beginning . . . who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost . . . as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father and of the Son. . . . (Doctrine and Covenants 20:21, 25-27.)

So important is the Holy Ghost as a revelator that the Lord said:

God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost. . . . (Doctrine and Covenants 121:26.)

The Enlightened Mind

Our Father in heaven operated in different ways to communicate his will to Joseph Smith. He used personal manifestations, heavenly messengers, vi-

¹Parley P. Pratt, *Key to the Science of Theology*, ninth edition; Deseret Book Company, Salt Lake City, Utah, 1965; page 101.

sions, the Urim and Thummim, and oftentimes direct enlightenment of the mind.²

The latter means of communication with Joseph Smith is everywhere present in the Doctrine and Covenants. God illuminates the mind of the Prophet, and the Prophet gives a message of truth to us. Elder James E. Talmage, of the Council of the Twelve, writes that "the office of the Holy Ghost . . . is that of enlightenment of the mind, quickening of the intellect, and sanctification of the soul."³

This point of view is supported by scripture:

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things. (Doctrine and Covenants 88:67.)

And Nephi wrote: "For the Lord God giveth light unto the understanding." (2 Nephi 31:3.)

Enlightened by the Spirit, the Prophet Joseph presents the truths of the gospel to us in the Doctrine and Covenants.

By the Urim and Thummim

But many of these revelations came to the Prophet by means of the Urim and Thummim. Sections 3, 6, 7, 11, 14, 15, 16, and 17 were given by this means. These revelations were received before June, 1829, prior to the Prophet's ordination to the Melchizedek Priesthood. With the priesthood and the experience he had gained in communicating with our Father in heaven, Joseph seems to have been able to dispense with this sacred instrument.⁴

The Medium of Visions

Other revelations were effected through visions. Sections 76 and 100 are two examples. Section 76 represents five distinct visions. The Prophet Joseph said that while he and Sidney Rigdon meditated,

... The Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shown round about. And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness. (Doctrine and Covenants 76:19, 20.)

After this first manifestation, they saw also:

... That an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from

the presence of God and the Son. (Doctrine and Covenants 76:25.)

Then Joseph and Sidney saw a third vision. Joseph wrote:

And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just. (Doctrine and Covenants 76:50.)

This vision of the celestial world was followed by one of the terrestrial world and then finally, the celestial.

These five visions tell us much of what we know concerning the status of human beings after death.

We also have a record of four visions given to the Prophet Joseph and Oliver Cowdery in the Kirtland Temple, April 3, 1836:

The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us . . .

After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the gospel of Abraham. . . . After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us. . . . (Doctrine and Covenants 110:1, 2, 11-13.)

These four successive visions in which Jesus, Moses, Elias, and Elijah appeared to Joseph and Oliver illustrate how God instructed Joseph through visions, including personal manifestations.

Power of the Holy Priesthood

And we ought not to consider these personal manifestations as peculiar to Joseph and Oliver. Joseph explains the power and authority of the Melchizedek Priesthood:

The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (Doctrine and Covenants 107:18, 19.)

And the author of Hebrews warns us, "Be not for-
(Concluded on page 227.)

²James E. Talmage, *Articles of Faith*; The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, 1925; pages 298, 299.

³James E. Talmage, *Articles of Faith*, pages 162, 163.
⁴For more information on the Prophet's use of the Urim and Thummim see *Doctrine and History of the Church*, Vol. 1, pages 16, 18-36, 45, 48-53, 71; Vol. 5, pages XXXI, XXXII (introduction); Joseph Fielding Smith, *Doctrines of Salvation*, Vol. 3, pages 225, 226; Sidney B. Sperry, *Ancient Records Testify in Papyrus and Stone*, page 57.)

To bring about change and inspire growth in others, the wise Junior Sunday School coordinator knows it is first necessary to . . .



by Ethna R. Reid

Men were placed on earth to be proven, "to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:25.) Earth life is a probationary period during which we are challenged to mold our characters so that we may become perfect, even as our Father in heaven is perfect. Man's happiness in eternity depends upon how well he "proves" himself in this life—or attains his divine potential.

The Calling of a Junior Sunday School Coordinator

One effective way we learn to achieve our potential (or prove ourselves) is to help others achieve theirs. The calling of a Junior Sunday School coordinator includes the responsibility to build, motivate, and strengthen all Junior Sunday School teachers and workers. As a Sunday School administrator, the coordinator is responsible for several persons *proving themselves* in Sunday School activities.

Sunday School administrators are supervisors. Supervision is teaching. Teaching is the changing of behavior. When someone you supervise fails to perform his duty, you are responsible to build that person—*teach him what his job is and help him develop the skills he needs to do it*; to motivate—*provide consequences that make him want to do what is expected of him*; and to strengthen—*set an example so that testimonies are developed by changes in your life*.

ANALYZE THE PROBLEM

Problems of Situation, Consequences, and Behavior

In the July lesson for the opening exercises of stake leadership meeting, it is suggested that when people do not fulfill their duties and responsibilities, there could be a problem involving situation, consequences, or behavior. "Situation" refers to existing circumstances; "consequences" refers to the results of actions taken; "behavior" means the skills needed to do the job.

Now, assume that you supervise a teacher who does not visit those students who attend Sunday School irregularly. He does not submit students' names to be taken to bishop's council meetings, nor does he know why students are absent. What is causing this teacher's problem?

1. *Is it a problem of the situation?* (a) The teacher may not be aware that one of his duties is to be concerned about the attendance of every student on his roll. Many times people fail in their jobs because they do not know what they are supposed to do.

(b) The teacher may have great demands on his time and thus feel he cannot visit students. The wise administrator will accept competing activities as legitimate demands on the teacher's time. In this situation, adjust the duration of the task so that the teacher feels it is not too time-consuming. For instance, pick up the teacher 10 minutes before prayer meeting time and drive him to the irregular attendee's home for a short visit. Help the teacher take small steps until he realizes he has time to continue them as well as participate in other activities and callings.

(c) The teacher may live a great distance from his students. He may have no available transportation. In this case, the supervisor may help provide transportation or help the teacher find other ways to keep in contact with his students.

2. *Is it a problem of consequences?* Each day of our lives every action we take results in certain consequences. These consequences either increase or decrease the likelihood of the action occurring again. The teacher who has never called at the home of a student has never known the consequences of this

action. He has never felt rewarded when the student attends more regularly as a result of his efforts.

(When a Sunday School teacher chooses to watch television instead of calling on a class member, he is revealing that he derives greater satisfaction from the television viewing than he would from a home visit to one of his students. As we select our activities through life, we reveal what pursuits we feel are important or rewarding to us. It does not matter what we say we feel is important—our actions speak louder than words.)

Once a teacher has made the first call, the Sunday School administrator can recognize his efforts and make the consequences rewarding to him, if the visit was not sufficiently rewarding in itself. The administrator can help the teacher identify what did accrue as a result of the visit. He can help the teacher see for himself that keeping our Heavenly Father's commandments brings great rewards—desirable consequences. The scriptures say:

And the first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God. (Moroni 8:25, 26.)

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Matthew 7:7, 8.)

Behold, I say unto you that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the

Father in the name of Christ it shall be granted him; and this promise is unto all, even unto the ends of the earth. (Mormon 9:21.)

3. *Is it a problem of behavior?* Real skill is needed by teachers to communicate with students—particularly those who are not interested in attending class. The teacher must first, of course, be friendly and truly interested in each student; but he must also know how to design Sunday School lessons that will have meaning for each student. The coordinator, with the assistance of the superintendent and the teacher trainer, is responsible for providing the training for teachers to gain these skills.

Take the teacher with you when you make a call on a student so that the teacher can later *imitate* you. *Instruct* the teacher in what to do and how to do it. *Involve* the teacher in a variety of role-playing situations. *Reinforce* the teacher's best efforts. *The coordinator's work with the teacher is an example of how the Sunday School teacher is expected to work with the student.* Recognize the limitations of the situation, adjust the size of the task he is expected to perform, assist him until he feels success, and manipulate the consequences until the performance of the task is rewarding.

Enter Our Father's Kingdom

The understanding gained by the Junior Sunday School coordinator in helping teachers can be used in changing his own behavior. If we are to become perfect, we will set higher and higher standards of performance for ourselves month after month, year after year. We will identify problems which prevent us from achieving our standards, evaluate our growth in the light of our Heavenly Father's commandments and the duties and responsibilities of our present assignments, and prove ourselves worthy to enter our Father's kingdom.

Library File Reference: TEACHER TRAINING.

"WE BELIEVE IN THE GIFT OF . . . REVELATION" (Concluded from page 225.)

getful to entertain strangers: for thereby some have entertained angels unawares." (Hebrews 13:2.) Elder James E. Talmage summarizes:

It is the privilege of the Holy Priesthood to commune with the heavens, and to learn the immediate will of the Lord; this communion may be effected through the medium of dreams and visions, by Urim and Thummim, through the visitation of angels, or

by the higher endowment of face to face communication with the Lord.⁴

All these means of communication with God were available to the prophets. Joseph used them, together with the inspiration and enlightenment of the Holy Ghost upon his mind, to give us an understanding of the basic principles of the gospel of Jesus Christ.

⁴James E. Talmage, *Articles of Faith*, pages 298, 299.
Library File Reference: REVELATION.

WHEN THREE-YEAR-OLDS PRAY

by Barbara Vance

Sister Kest sat down on a little chair near the eight children in her Course 3 class who were seated comfortably together. The children had been dismissed for class following the sacrament in worship service.

The Whole-Class Method of Prayer

Today two special visitors had arrived in class with the children and their teacher. Mark and Melanie, the twins, had brought their father. Trent had also invited his father to visit class today. Although daddies were always welcome in class, today the two daddies had been invited to participate in a special lesson about fathers. Sister Kest asked Mark, Melanie, and Trent to tell the children who the special visitors were. Then each father shook hands with each child in the class.

Now the children were ready to have a prayer before Sister Kest continued the lesson. She quietly sang the prayer song, and a few children joined her as she sang it a second time. She asked the children to say the prayer with her. Each child followed the example of Sister Kest and folded his arms, bowed his head, and closed his eyes. Sister Kest said a very simple prayer, thanking Heavenly Father for the fathers of the children in the class. She said the prayer in short phrases so the children could easily repeat them after her.

At the end of the class period Sister Kest gathered the children around her once again and asked them to retell the things they had heard, done, and talked about that day relating to their fathers. She then asked them to decide what they would like to say to Heavenly Father about their fathers before it was time to go home. Suggestions were few and very short and simple. One boy said he was thankful that he had a daddy to pick him up and play with him at night; another child was glad for a daddy to help bandage her cuts and read her stories. Heather, who had been standing by the teacher during this conversation, carefully listening while awaiting her turn to say the prayer, reminded Sister Kest that she needed help with the prayer. Sister Kest helped her say those things in her prayer which the children had just talked about.

The Three-Year-Old's Concept of Prayer

It is difficult for adults to know what a three-

For Course 3, lessons 44 to 47, (August 9 to 30), "Our Individual Prayers," "Our Family Prayers," and "Our Prayers at Sunday School"; and of special interest to all parents and teachers of three-year-olds.

year-old thinks about the concept of prayer. It is probably true that these little ones have a very different concept of prayer than do adults because of the difference in their experiences. The concept of a Father in heaven probably takes on the flavor of magic at times. The only firsthand experiences a child can relate to the concept of a Father in heaven are from his relationships with his own earthly father. Therefore, the concept of communication with his Father in heaven is probably based on what the child has experienced in his communication attempts with his own father and as a family member participating in prayer. Because of his short time on this earth, such experiences are very limited for a three-year-old.

Young children learn to do and say what they see adults do and say. If a child sees and hears his parents pray, he begins to copy their pattern. If prayer is a sacred and reverent experience to a child's parents, the child will approach his own prayer in the same manner. These first prayers of a child are often punctuated with repeated phrases and words, or phrases almost impossible for adults to understand. For such a young child the *process* of saying the prayer is as important as the *content* of the prayer itself.

Body Movements before Prayer

When a child enters Junior Sunday School for the first time at age three, he still has difficulty making his words understandable to adults. But he usually wants to have an opportunity to say the prayer in class in spite of his difficulties with language.

When children are so young and yet desire to say the prayer, it is a good idea for the teacher to use occasionally the "whole-class" method illustrated at the beginning of this article. In this method the teacher says the prayer phrase by phrase, allowing the children to repeat the words after her. This gives *each* child in the class an opportunity to say the prayer without having to wait for "turns" on subsequent Sundays. It also means that children who are shy in front of the class can say a prayer without the pressure of knowing all eyes are on them. And it gives the teacher an opportunity to set the appropriate example of prayer for the children through her body movements (bowing head, folding arms, closing eyes) and the simple words and phrases she uses.



Photo by Sherman T. Martin.

Three-Year-Olds Learn to Plan Prayers

Children at the age of three can begin to plan the *content* of their prayers even though the *process* itself will probably be of greater importance to them for a few more months. At the end of a class, children can decide what they want to say to Heavenly

Father related to the lesson they have just had. Just before class is dismissed the children in the class can gather near their teacher to discuss their lesson activities and what they have learned. This can lead into a discussion of what they would like to thank Heavenly Father for. Comments usually will be brief, sometimes repetitious, and often unrelated to the lesson. But one or two simple ideas are enough for a prayer. For example, in a lesson about sharing, one child may say he is thankful he has toys to share. Another child may repeat the idea. Another may say he is thankful for friends to share his toys. One of the children in class can then say the prayer, including those things the children planned to say to Heavenly Father. The teacher will be close by to help the child if he needs it.

Planning a prayer is not to be confused with saying a stereotyped prayer. A prayer should be a spontaneous expression of feelings and thoughts. But we can plan a prayer and still be spontaneous. The advantage of a group of children planning what they will say to their Heavenly Father is that more spontaneous feelings and thoughts can be expressed by more children. Often these thoughts will be repetitious. The teacher helps the child saying the prayer to state each separate thought or feeling in words commonly used by the children in class.

Three-year-old children may not have the depth of understanding regarding the purpose and possible results of prayer that adults have. But when they are given the opportunity to practice short, simple prayers and can see and hear appropriate models, they will grow in their understanding of this glorious means of communication with our Heavenly Father. What they practice in complete faith now will be sealed by a sure knowledge later.

Library File Reference: PRAYER.

BIBLES, BOOKMARKS, AND ARTICLES OF FAITH CARDS

In the new Sunday School and Primary courses for the year 1970-71, children of eight, nine, ten, and eleven years will be asked to use their own individual Bibles in class. An attractive Bible has been printed which provides page uniformity and large print for these students. Copies are available ONLY at the General Church Distribution Center, 33 Richards Street, Salt Lake City, Utah 84111, for \$2.50 each. (Stock No. DJ-733.)

Some Sunday School lessons for Course 10 require students to find and read passages of scripture; others call for the underlining of scriptural verses. To provide a straightedge for underlining and for marking places in the Bible, special plastic bookmarks are available from the Church Distribution Center without charge.

Articles of Faith cards are also to be used by Course 10 students in Sunday School. These may be purchased from the Church Distribution Center for 85¢ per 100 cards.

All students, regardless of when they enter Course 10, should receive cards and bookmarks.

It is suggested that each ward Sunday School superintendent estimate the number of these items needed by his Sunday School and order immediately. He should obtain them early enough to make sure they can be given to students during the first class period for Course 10 on the 1970-71 calendar.

Please note that bookmarks are not required for Course 8; their use in this class will be left to the discretion of the teacher.

"Look unto Me in Every Thought"

—DOCTRINE AND COVENANTS 6:36.



by Reed H. Bradford

Everything the Lord has given us—the principles and saving ordinances which are part of his Church, the power of his priesthood, the continuing concern which he extends to all—these are gifts designed to help each one of us grow spiritually, intellectually, emotionally, and socially, as well as physically—and to find peace, fulfillment, and joy.

How can we best make them a part of our lives and express our love for the Savior?

The Personal Commitment

Our lives are surrounded by many activities. In an urban society especially, organizations of all kinds present opportunities and demands for each of us. It is so easy to let these organizations "take over" our lives.

But we may pay a great price for permitting such a takeover. The price may be failure to achieve the fulfillment our Lord knows is possible for us. Put another way, we may prepare ourselves to live only the celestial or terrestrial life, when we might have had the celestial.

When we make a *personal commitment* to the Savior we begin to examine our total behavior. The essential question we ask ourselves is: "Will each of my acts bring me closer to my Heavenly Father?" The *personal commitment* thus serves as a kind of "hub" for our lives. The principles of the gospel become a framework within which daily decisions are made.

Many years ago in considering and preparing for each of the main positions I might hold in life, I

For Course 13, lesson 47 (August 16), "I Am with You Always"; for Course 13, lesson 45 (August 16), "Christ Our Standard"; for Course 19, lesson 45 (August 23), "Eternal Life"; for Course 20, lesson 44 (August 2), "Commitment to Change"; for Course 27, lesson 41 (August 16), "Striving for Perfection"; for Course 29, lesson 42 (August 23), "Living Christ's Teachings"; to support family home evening lesson 44; and of general interest.

asked myself this question: How would our Lord behave if he were holding this position?

The following are a few major lessons I have learned as I have let my personal commitment help me to direct my life:

As a Student

What is our basic motivation in going to school? Is it a desire to pass the courses with a good grade or to obtain so many units or hours of credit? Such motives are not without their positive significance, if they represent doing the right things for the right reasons.¹ But if in addition to these objectives we have the goal of internalizing within our souls the principles, the knowledge, and the wisdom of the Lord, then we are preparing ourselves to "pass the course of eternal life." Internalizing means understanding spiritually, intellectually, and emotionally, as well as applying the things we understand.

When my goal became that of "passing the course of life," I began to do such things as (1) use a more efficient system of taking notes; (2) reflect deeply on all that went on in the classroom; (3) develop an efficient method for filing important thoughts taken from newspapers, magazines and books; and (4) practice the art of meditation by myself, reflecting, evaluating, and praying about important principles, goals, and problems. I found that when I did my part, the Lord gave me understanding "line upon line, precept upon precept."

As a Husband

If he is worthy, a man may hold the priesthood and preside over his home. But if he presides righteously, he will use his priesthood to bless and enrich the lives of his wife and children. He will seek to achieve a "paired unity" with his wife in which each of them has the opportunity to mature and develop individually, and yet they retain a oneness in their pursuit of divine goals.

A husband recognizes his wife as his counselor and appreciates the role that she plays as a homemaker. He appreciates her contributions in helping their children to grow in understanding and achievement. Her influence will be felt not only by their children but by every life they touch, including the lives of generations yet unborn. "You can count the number of seeds in an apple, but how many apples in a single seed?"

The wife also respects her husband. She helps him find renewal when he comes home at night, perhaps tired and discouraged from the strains of the

¹See "Right Actions for Right Reasons," by Eldon H. Puckett; *The Instructor*, August, 1969, page 292.

day. As Channing Pollock said, "Home should be the place for thinking and loving and healing our wounds."

As a Parent

I can remember the day when it became clear to me that our children were not only our children but that they were also the children of our Heavenly Father. This caused me to do many things.

It has been said: "If I give you a fish, I feed you for a day. If I teach you how to catch a fish, I may feed you for a lifetime." Shirley (my wife) and I decided that we would help our children grow in all the various aspects of their personalities. To accomplish this we have tried to take one important principle taught by the Savior each family home evening and explain its meaning and discover ways to apply it. We have read the scriptures and other important books together, always trying to live the principles.

We recognize that if our children are to profit from their experience with us, we will need to maintain the right kind of relationship with them. If they know that our final goal for them is their *divine fulfillment*, they will be more likely to listen to us. In our home we rarely use negative methods of discipline. When we cross the sensitive line by raising our voices or failing to listen creatively, we apologize. We try to make the "rod" in discipline the one spoken of in the Book of Mormon.

And they said unto me: What meaneth the rod of iron which our father saw, that led to the tree? And I said unto them that it was the word of God; and whoso would hearken unto the word of God, and would hold fast unto it, they would never perish; neither could the temptations and the fiery darts of the adversary overpower them unto blindness, to lead them away to destruction. (1 Nephi 15:23, 24.)

It is important that children learn to comply with gospel principles. But when they fail to comply, it is imperative that a parent remember:

(1) Not to make the child a victim of the parent's immaturity. ("Am I inflicting pain upon my child for him, or for me?")

(2) To protect the child's reputation by permitting only those who are directly involved to be present when the problem is discussed. When we reveal the misdeeds of others we limit our opportunities to help them.

(3) To give the child an opportunity to explain his behavior whenever possible. Often we mistakenly

impute our own level of experience, knowledge, and wisdom to our children. By practicing empathy—trying to imagine ourselves at their level, in their circumstances—we will learn to treat them with greater understanding.

(4) To help the child understand the meaning of the principle he has disobeyed. If he sees that the principle, if obeyed, will bring him joy and satisfaction, he will be more inclined to obey it.

(5) To let the child know that although he is disobedient he will always have our concern and love. We must remember to be patient because it takes time to mature. How patient is the Lord with each of us! "Behold, I do not condemn you; go your ways and sin no more. . . ." (Doctrine and Covenants 6:5.)

Within such a relationship parents and children can walk "generations, hand in hand."

As a Teacher

Everyone is a teacher in one way or another. A teacher is one who helps the student to learn—to think, to evaluate, to understand important principles, and to organize his thoughts into meaningful and productive forms. The teacher will facilitate his student's learning if he thinks of him not as a "statistic" in the classroom, but as a son or daughter of his Heavenly Father. He will try to guide the student to new insights, rather than "put him down" when he expresses immature or inadequate conclusions.

He will recognize that some of his most effective teaching is done outside the classroom. Perhaps this teaching is done in his office or his home when the student asks him a significant question and really wants to know, not primarily to pass the exam, but to help solve an important problem.

A wise teacher will not attempt to cover too much in any one discussion or situation, recognizing that to take one major idea and weave all of his discussion and activity around it may prove much more effective in helping the student really understand than a "shotgun" approach in which he deals with a multiplicity of ideas in ineffective ways.

The final aim of the teacher is to promote growth and mature behavior. Only when the student has demonstrated the ability to apply a principle in his life and does apply it has the teacher really "taught."

The above are only some ways in which looking to Him "in every thought" can mean Fulfillment. Ultimately it can mean learning to love as the Lord loves.



The chart accompanying this article is a graphic simplification of the origin, development and dispersion of the House of Israel.

Most of the Bible is concerned with the history of God's chosen people, a history so long and complex that we need occasionally to see a bird's eye view, that we may more clearly keep the whole subject in mind.

Note that the history of the House of Israel begins with Abraham, first known as Abram; for it was to him that the great commandment was given:

... Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed. (Genesis 12:1-3.)

In obeying the commandment, Abraham and other members of his family traveled northwestward from his home in Ur, up the valley of the Euphrates River. The first stop was at Haran, where part of the family remained. However, this was not the land Abraham had been told to seek. Therefore, he moved on southwestward, into the land of Palestine. Here the Lord visited him and said: "Unto thy seed will I give this land." (Genesis 12:7.)

Not until Abraham and his wife Sarah were advanced in years was a son, Isaac, born, a miraculous event. Isaac became the father of twin sons, Esau and Jacob. Because of his unworthiness, Esau, the firstborn, lost the birthright; and Jacob became heir to the blessings of Abraham and Isaac. Jacob had 12 sons, who became the founders of the Twelve Tribes,

For Course 7, lesson 43 (July 5), "The Bible Is a Record"; for Course 11, lessons 45 and 46 (August 9, 16), "Rehoboam, the Foolish" and "Jeroboam, the Deceitful"; for Course 13, lesson 44 (July 26), "Darkness and Destruction"; and of general interest.

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the children of Israel. Their history in Egypt, in the wilderness under Moses, and in Canaan under Joshua, comprises much of the Old Testament.

As the chosen people of God, with his special blessings always offered freely to them, they should have become an exceedingly righteous and mighty people; but there were rebellious spirits among them. Many followed the practice of idolatry and other evil ways of the people among whom they lived.

Under the patriarchs the family was governed as a unit. However, upon the death of Jacob, or Israel, there became not one family, but 12. To Joseph came the honor of having two tribes, which were named after his sons Ephraim and Manasseh. The Levites were not given a land inheritance in Canaan, inasmuch as the Lord chose the tribe of Levi to assist in the priestly functions for all Israel. All tribes contributed to the support of the Levites.

As we have seen in our studies of the scriptures, the twelve tribes were governed first by the judges and later by the kings. Upon the death of Solomon, however, a break occurred. Solomon's son Rehoboam became king; but under Jeroboam the ten northern tribes revolted and he became their ruler. His kingdom was called Israel; the other, the kingdom of Judah.

Jeroboam, in order to unify his kingdom, established the worship of idols. Thus did the kingdom of Israel start immediately down the road toward sin and idolatry. The people became so wicked they lost their claim to the Lord's mercy and were carried away as captives about 721 years before the birth of Christ. Later they became the lost tribes which disappeared into the northland.

About 588 B.C. the kingdom of Judah also was taken captive, because of extreme wickedness.

We know through the Book of Mormon that just before this captivity Lehi and his family were led out of Jerusalem into the wilderness and across the ocean to a promised land (America).

After their liberation by Cyrus, the Persian conqueror of Babylon, in 538 B.C., many Jews returned to Palestine; and Jerusalem continued for over 500 years as the center of Jewish worship and politics.

In 63 B.C. Rome annexed Judea to the Roman Empire.² In 66 A.D. the Jews revolted against the emperor Nero, and in 70 A.D. Rome besieged Jerusalem, burned the temple, and put Palestine under military government. All Jewish politico-religious power was ended. Judaism became a religion and a culture with no cohesive political base or national center. It was to remain in this condition for almost two thousand years.

—Kenneth S. Bennion.

²See "When Rome Conquered Judea," by Burl Shephard; *The Instructor*, January, 1964, page 10. Library File Reference: ISRAEL.

the history of the house of israel

B.C.
2000 Birth of Abraham—about 1996 B.C.

1900 Birth of Isaac—about 1886 B.C.
1800 Birth of Jacob (Israel)—about 1836 B.C.

1700 Migration of Jacob's family to Egypt—about 1706 B.C.

Sons of Jacob

- | | | |
|------------|------------|----------------|
| • Reuben | • Benjamin | Joseph |
| • Simeon | • Dan | Sons of Joseph |
| Levi | • Naphtali | • Ephraim |
| • Judah | • Gad | • Manasseh |
| • Issachar | • Asher | |
| • Zebulun | | |

1300 Birth of Moses—about 1320 B.C.

Exodus from Egypt—about 1250 B.C.

1200 Arrival in Canaan and Partition of Land among
Twelve Tribes—about 1210 B.C.

1100

1000

900 Jeroboam—King of Israel

800 Prophecies of: Elijah—875-860 B.C.
Amos—780-740 B.C.
Hosea—755-725 B.C.
700 Assyrian Conquest of Israel—721 B.C.
Captives taken to Assyria (Lost Ten Tribes)



**THE DIVIDED
KINGDOM**

(about 935 B.C.)

Rehoboam—King of Judah

Prophecies of:
Isaiah—745-695 B.C.
Jeremiah—625-575 B.C.
Ezekiel—592-574 B.C.

Conquest of Palestine by
Alexander the Great—333 B.C.

Maccabean Revolt—167-143 B.C.
Hasmonean Rule—143-63 B.C.

Birth of Christ—about 4 B.C.
Siege of Jerusalem by Rome—
70 A.D.

Annexation of Jerusalem to Roman Empire—63 B.C.
Revolt of Jews against Rome—66 A.D.

Burning of Temple
End of Jewish National Identity

Chart Legend

- = heads of twelve tribes
 - = pertaining to undivided Hebrew nation
 - = pertaining to Northern Kingdom (Israel)
 - = pertaining to Southern Kingdom (Judah)
- All dates before 721 B.C. and all dates of prophecies are approximate

A.D.
0
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300
400
500
600
700
800
900
1000
1100
1200
1300
1400
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1600
1700
1800
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CHURCH HISTORIANS OFFICE
C/O HOWARD W HUNTER
47 E S TEMPLE
SALT LAKE CITY
UT 84111



This morning I had my annual physical checkup.

It was a most enjoyable experience.

I cannot say I liked it when a nurse had me lie on a padded table while she recorded my heartbeats with a device called an electrocardiograph. It was like strapping an octopus to my frame.

For the chest X-ray a gray-haired medic handed me a white paper cover to put on. It reached almost to my ankles, and I felt somewhat like a spook as I wandered from one clinic room to another.

Next I entered the blood testing lab. I sat on the examination chair and closed my eyes.

"Are you all right?" a young lab man asked, as he strapped a thick band around my upper arm.

"Yes," I said. "Go ahead. I just don't like to see the needle that is going to stab me."

I was shown to some scales, then escorted to the physician's room.

For Course 17, lesson 43 (August 2), "In the Context of the Gospel"; for Course 25, lessons 44 and 45 (August 2 and 9), "Commitment to Change"; for Course 27, lesson 41 (August 16), "Staying Fit"; for Course 29, lesson 42 (August 23), "Living Christ's Teachings"; to support family home evening lessons 44 and 45; and of general interest.

"WHICH TEMPLE YE ARE"

DOCTOR-TEACHER: TAUGHT A FULLER MEANING OF PAUL'S WORDS.

He put me on a cushioned bench covered with a white sheet of heavy paper. He began to work me over. He pounded my back with his fist. He turned out the lights and peered into my eyes with a small spotlight. He moved my arms and legs around. He asked me to blow into a box. The lid moved upward as I blew.

"That is to measure your lung expansion," he explained.

For nearly two hours I submitted to that kind of testing.

But I liked the experience.

I like the earnest, able, blond physician who gave me the tests, mostly because of what he has done for me.

He reminded me today that my annual checkups with him began 10 years ago. Then I weighed 167 pounds; today, 147. Then my cholesterol count was high. Now it is normal. Then my EKG (heartbeat test with the machine) was erratic. For 10 years now it has been steady.

A decade ago my doctor did not overly scare me. But I got his message. I was a sitting duck for a coronary.

I had never tried to puff a cigaret. Never so much as sniffed a glass of beer, nor touched a cup of tea or coffee. I was proud of that record then, as I am now. But I had allowed myself to get flabby.

After that first test 10 years ago my doctor counseled me to trim off 20 pounds, get plenty of rest each night, and start exercising strenuously—regularly (after building up to the pace).

He suggested running. He was serious. I started galloping up and

down the oak-lined lanes near our home—morning and night, every day. At his urgings I kept my weight down too.

Thanks in a large measure to my doctor, these past 10 years have been wonderful ones. I have enjoyed hard tennis matches, scarcely getting winded (even though I am usually on the losing side). Hikes in the mountains with our children no longer leave me huffing and puffing. I still enjoy basketball with our boys, although, now as when I was young, I usually take a beating. I have never slept so well. I worry less and feel more alert. Altogether, in the past 10 years I have not missed more than 10 days for illness (a record our office staff probably wishes were otherwise).

No longer do the seams of my trousers pop at the pockets.

Yes, my doctor has taught me more fully that Paul was talking to me as well as to the Corinthians when he said:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.¹

You will pardon me, I hope, for being so personal with all this. But I am sincerely grateful to a doctor who 10 years ago turned me around from unheeding the words of Paul, and showed me the way to a happier life.

—Wendell J. Ashton.

¹ 1 Corinthians 3:16, 17.
Library File Reference: HEALTH.